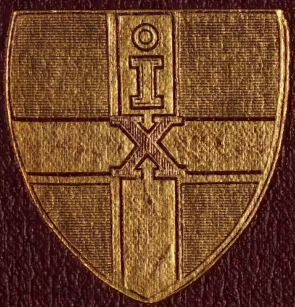
THE DEANS OF



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THE

LIVES OF THE DEANS OF CANTERBURY,

1541 to 1900.

BY

J. MEADOWS COWPER,

WITH

PREFACE

BY THE

DEAN OF CANTERBURY.

Canterbury:
Cross & Jackman, Printers and Publishers,
1900.

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PREFACE.

More than a hundred years ago a book was written by the Rev. Henry John Todd, one of the Minor Canons of the Cathedral, entitled "Some Account of the Deans of Canterbury." It ended with a few lines on Deans Buller and Cornewall. Since 1798, when Dr. Cornewall was promoted to the Bishopric of Hereford, there have been eight Deans; and Mr. J. Meadows Cowper, in the present volume, has written brief biographies of the entire series up to the present date. This record naturally has a special interest for all who are connected with Canterbury; but the lives of the Deans may have a more general interest, because they furnish various sidelights on the ecclesiastical History of England.

Not a few of the Deans were prominent in their day as religious writers, or as

having taken part in questions of national interest. No less than thirteen of those whose biographies are here given have been Archbishops or Bishops: and of these some, like the saintly John Tillotson, Archbishop of Canterbury, John Sharp, Archbishop of York, and George Horne, Bishop of Norwich, have been men whose works still survive, and whose names will long live in the memory of all who love the Church of England.

The present work is rendered more interesting by the fact that the reader is here furnished with a Portrait of every Dean with the exception of Dr. Aglionby, who was appointed in the troublous days of the Commonwealth, but was never installed, and probably never visited Canterbury. These portraits are all, except two, photographed from the unique series in the Deanery. In no other Cathedral City, and not even in the Deaneries of Westminster or St. Paul's, is there anything which approaches a complete series of such portraits. Many of these at Canterbury are by eminent painters. That of Dean Bargrave is by Cornelius

Jansen who painted the beautiful likeness of Milton at the age of nine. Three of the portraits are by George Romney; two by Sir Thomas Lawrence; and one is said to be by Opie. Others are excellent works of Art, although the names of the painters are unknown.

The writer of these brief sketches has rendered an entirely disinterested service in preparing and publishing them; and I sincerely hope that a sufficient number of copies will be sold to prevent him from incurring any serious pecuniary loss. In any case his work will be preserved, and will be cherished as a slight record of the varying fortunes of Canterbury Cathedral for more than 350 years.

F. W. FARRAR.

THE DEANERY,

February 10th, 1900.

NOTE.

Eight of the Deans of Canterbury were buried within the Cathedral, one, Dean Lyall, was buried at Harbledown; Deans Alford and Payne Smith were buried in St. Martin's Churchyard, Canterbury. The whole of the Inscriptions on their tombs are given in "The Memorial Inscriptions of the Cathedral Church of Canterbury," issued in 1897.

J. M. C.

CORRECTIONS.

P. 60, ll. 5, 11 from top, *for* Calvan-istic,—ism, *read* Calvinistic, Calvinism.

,, 96, l. 6 from bottom, *for* advise *read* advice.

,, 191, l. 3 from top, *for* to *read* in.

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Works Relating to Canterbury

BY

J. M. COWPER.

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1. Our Parish Books and What They Tell Us. Holy Cross. 1884-5. 2 Vols. Canterbury : Cross & Jackman.
2. Accounts of the Churchwardens of St. Dunstan's. 1484-1580. Reprinted from *Archæologia Cantiana*. 1886.
3. The Registers of St. Dunstan's, 1559-1800. 1887.
4. The Registers of St. Peter's, 1560-1800. 1888.
5. The Memorial Inscriptions in the Church and Churchyard of Holy Cross. 1889.
6. The Registers of St. Alphage, 1558-1800. 1889.
7. The Registers of St. Mary Magdalene, 1559-1800. 1890.
8. The Registers of St. George the Martyr, 1538-1800. 1891.
9. Canterbury Marriage Licences, 1568-1618 (First Series). 1892.
10. The Registers of St. Paul's, 1562-1800. 1893.
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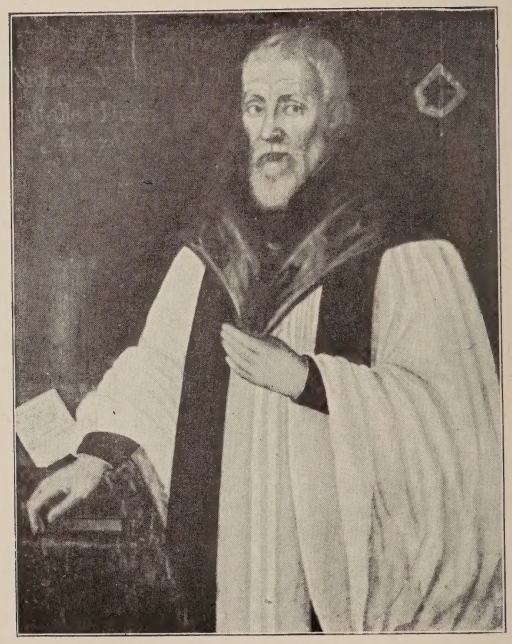


NICHOLAS WOTTON.

To face p. 1.

Dean Wotton, temp. *Henry VIII.* — In Wordsworth's *Ecclesiastical Biography* (vol. iv.), when speaking of *Dean Nicholas Wotton*, he states as a singular fact that so few of the Dean's letters and papers should be known to exist, considering the numerous and important negotiations in which he was engaged, but states that —

"Two very curious volumes of historical and genealogical collections, in the handwriting of the dean, are preserved in the British Museum, and the late Sir George Nayler possessed a similar volume.* These volumes sufficiently attest the writer's great knowledge and research."

Can any of your readers enable me to discover these books? The first two named I have in vain searched for in the British Museum, but I presume they must be there. W. (Bombay).

London.

N. & Q. 11 Oct. 1856

I.

NICHOLAS WOTTON.

1541—1567.

Archbishops: CRANMER, CARD. POLE, PARKER.

NICHOLAS WOTTON, a remarkable member of a remarkable family, the second son of Sir Robert Wotton, of Boughton Malherbe in Kent, was born about the year 1490 or 1491[1]. He was educated at Oxford, but at what college is not known. While at the University he is said to have applied himself diligently to the study of Civil and Canon Law, but appears to have left Oxford

[1] Add. MSS. 20, 770.

without taking the usual degree. Though his inclinations led him to study law rather than divinity, he was destined to enter holy orders, and having been ordained, he soon obtained preferment in the church. In 1517 his father presented him, on the death of Christopher Porter, to the living of Boughton Malherbe, to which he was instituted by Archbishop Warham on the 9th of December in that year. On the 6th of September, 1518, the same Archbishop admitted him to the Vicarage of Sutton Valence, on the presentation of the Prior and Convent of Leeds in Kent. This he resigned early in the year 1530, when he was collated to the rectory of Ivychurch.

Although the holder of two livings, he did not abandon his legal studies, and about the year 1528 he took the degree of Doctor of Laws. At this time he attracted the attention of Tunstall, then Bishop of London, who made him his official. In 1533 he appears to have been engaged in the proceedings against Catherine of Aragon, as, on the 1st of October in that year he attested the record. In 1536 he appeared in

Court as Proctor for Queen Anne Boleyn, who was then condemned to death. Shortly after this he was occupied as a divine, and assisted in the composition of "The Godly and Pious Institution of a Christian Man," commonly called "The Bishops' Book," set forth by Act of Parliament in 1537.

In 1538 Archbishop Cranmer named Dr. Wotton as one of the Commissioners of Ecclesiastical Dispensations, and as his Commissary, the latter being intended as an appointment for life. In the same year he became Chaplain to the King.

In 1539 he was offered a bishopric, probably that of the newly founded see of Gloucester; this he declined, but in February of the following year he accepted the Archdeaconry of Gloucester, of which he was the last Archdeacon before Gloucester was separated from the diocese of Worcester, and the first after the separation, being appointed by the Charter of the 3rd of September, 1541. Before his preferment to Gloucester he had entered upon his diplomatic career, and had been sent to negotiate the marriage between Henry VIII. and Anne

of Cleves. This mission he carried through successfully, and—by his carefully worded report to the King on the Lady Anne's character, education and accomplishments—without incurring the wrath of his Royal Master. His second mission to the Duke of Cleves was of a less agreeable nature, for he had then to announce that Henry had decided to divorce the Lady Anne.

On the 8th of April, 1541, the Convent of Christ Church, Canterbury, and all its property having been surrendered to the King, a new Society was incorporated consisting of a Dean, twelve Prebendaries, twelve Minor Canons and others. Although Archbishop Cranmer recommended Dr. Crome, who was a Reformer, the King nominated Dr. Nicholas Wotton as the first Dean on the new foundation, and he in due course was installed. Thomas Goldwell, the last Prior, and such of his brethren as did not choose to accept the new order, were liberally pensioned, and the Cathedral entered on its reformed career.

In 1543, Bishop Bonner having been recalled from the court of the Emperor

Charles V., Dr. Wotton was sent as Ambassador in his room, and appears to have remained abroad until the death of Henry VIII. in 1547. On the 19th of September, 1544, Dr. Wotton was present at the signing of the Peace of Crêpy; on the 24th of December of the same year he was installed by proxy Dean of York, in the room of Dr. Layton. In 1545 he became a prebendary of the same cathedral. In February, 1546, our Dean was at Brussels at the court of the Queen of Hungary, and afterwards at Paris as Ambassador to France, endeavouring to negotiate peace between England, Scotland and France, and was still there when Francis I. died on the 31st of March, 1547. On September 9th in the same year, he received a royal dispensation to be non-resident on his two deaneries and his prebendal stall at York. In this dispensation he is styled King's Chaplain and Councillor. After the death of Henry VIII. Dr. Wotton returned to England.

By his will Henry VIII. committed his powers to certain representatives of the parties who had formed his own Council;

three reformers, three conservatives, and others representing the intervening shades of opinion. Among the last appears the name of Dr. Wotton, which clearly shows that he, so far, had not committed himself to any party. As a further testimony of his regard, the King named him as one of his executors, and one of the governors of his son, and left him a legacy of £300. By Edward VI. the Dean was appointed a member of his Privy Council. In 1549 the Dean took an active part against the Protector Somerset, in the endeavour to reduce him to an equality with the other members of the Council; with the result that the Protector and Sir Thomas Smith were sent to the Tower, while Dr. Wotton became Secretary of State as successor to Sir Thomas Smith. A few days later the Dean accompanied Sir Thomas Cheyne, Lord Warden of the Cinque Ports, to declare to Charles V. the causes of Somerset's removal.

In January, 1550, Dr. Wotton was nominated member of a special commission against the Anabaptists; and two or three months later we learn the very prosaic fact

that he received a licence to eat flesh in Lent. Towards the end of the same year, he resigned the Secretaryship in favour of Cecil, but was, by the King's orders, appointed still to remain a member of the Council. In January, 1551, we find the Dean for the first time at Canterbury, from whence he wrote to Cecil; but his stay was of brief duration, for in April he was again on his way to the Emperor, with instructions to visit the Lady Regent of Flanders on his journey. The object of this embassy was to discuss matters relating to the Princess Mary, on whose behalf the Emperor had requested that she might be allowed to have Mass in her own house. The Ambassadors were instructed to inform His Imperial Majesty that the King of England was prepared to grant as much liberty for the Mass in his dominions as the Emperor would allow for the English Service in the countries under his control. "My Sister," said Edward VI., "is my subject, and should use my service appointed by Act of Parliament." Nothing came amiss to the versatile Dean. From discussing the Mass and the English Service with the Emperor, he went

as a Commissioner to treat of sea affairs with France. Our Protestant sailors were getting accustomed to consider a vessel flying the flag of a Catholic country as a lawful prize, to be taken or sunk as the case might be; and when Wotton was challenged to cite a single instance in which punishment had been inflicted on English sailors for these outrages, he was unable to give one. At the end of the year he returned home, and in the following May was engaged with the Chancellor and Mr. Secretary Cecil in the case of the Merchants of the Stillyard.

The year 1552 was one of comparative repose. In July the Dean was contemplating a visit to Canterbury, and wrote to Cecil asking him to send a buck from Eltham Park to make merry with in his Cathedral City.

Early in 1553 he was again sent as Ambassador to Henry II., King of France, but in June, a fortnight before Edward VI. died, he was ordered home. On the accession of Queen Mary, the order was countermanded, for Wotton had tendered his allegiance to

Mary while still in France, and she desired to retain his services. Queen Mary knew him, if not personally, yet through the Emperor, who had had numerous opportunities of learning what manner of man he was.

Two men, Pole and Philip of Spain, were now coming to the front, and with both Wotton was soon brought into contact. Pole, afterwards Cardinal Archbishop of Canterbury, soon attracted the Dean's attention. Froude says Wotton informed the Queen that Pole had said her marriage with Philip should never take place; but in his letter to Mary, dated 27th of October, 1553, the Dean wrote: "It is well known that the Emperor hath the Cardinal Pole in very good estimation, which appeared well in the last vacation of the Papacy, where the Imperial Cardinals laboured all they could to have made him Pope, ... being esteemed among many to be of an honest mind and virtuous life." Then, proceeding more cautiously, he adds: "And now, for because if he come hither, it will much be marked and noted of the world

how I behave myself unto him, I therefore beseech your Highness it please you to let me know your pleasure therein, whether I shall resort to him; and in case I do, after what sort I shall use myself unto him; and, knowing your Highness' pleasure therein, I will endeavour myself to follow the same in all points as best I can."

France and Spain were at war while the negotiations for the marriage between Philip and Mary were in progress; and England was, nominally at least, at peace with both. Hence the proposed marriage was viewed with disfavour by France, as it was felt that, if the Queen of England married Philip, Spain would gain a powerful ally, and France an enemy. The Ambassador declared that Mary had promised to remain at peace with France, but he was bluntly told that, being himself unmarried, he knew little of the ways of women, and nothing of the influence which husbands obtained over their wives.

This projected marriage was a source of trouble and anxiety to the Dean. While still in France he wrote that, on account of

this marriage, he thought it would be very hard to avoid a war between England and France, and that he had little desire to continue at his post. In the same letter he pleads sickness, and says he is half in despair to be able to do the Queen any service, partly on account of his health, and partly because of the marriage. He came home to find Cranmer in the Tower; and, when the Archbishop was deprived, he occupied himself with the affairs of the diocese.

It was while engaged on the mission just referred to that he wrote the following letter to his very loving friend the Vice Dean and Chapter of Canterbury.

> "After hearty recommendations. I am sorry I cannot be so soon with you again as it was meant I should have been when I departed from you; but howsoever it chance, it cannot be long, but I shall see you, God willing.
>
> I am sorry for the loss of your Usher, remembering what difficulty we had to get him, the like whereof we

shall have now again, as I think. Mr. Twyne[1] writeth unto me of one John Shawe, who, he saith, is fit and willing to do it. I pray you to take the pains to know whether he be so indeed or not, and in case you find him meet for it, for his learning and honesty, I am very well contented he have it. If you think otherwise, then I would to God you could espy out some other man meet for it. But I fear it will be hard to find any such, unless his wage[2] be somewhat mended. And thus I wish you heartily well to fare. From Poissy, the 16th of June, 1553.

Your lover and Friend,

N. Wotton."[3]

In May, 1555, the Dean was again Ambassador to France, and remained there for two or three years. In September, 1556, Mary decided to recall him, and his successor, Dr. Thomas Martin, was appointed. But Philip intervened, and his return was delayed. This enabled him to watch the proceedings of Dudley and his companions,

[1] First Head Master of the King's School, Canterbury.

[2] The Usher's "wage" was £10 a year.

[3] Ancient MS. Letters in the Cathedral Library, Vol. I.

who had arrived in France, and had had a midnight interview with the French King, and had received promises of assistance from him. These particulars Wotton communicated to Mary, and advised her of the arrival of several heretics who had fled from England and were well received in France. The activity which the Dean displayed was of the utmost value to Mary, and enabled her to forestal the attempts of her enemies, many of whom were captured and executed. War was declared against France on the 7th of June, 1557, and her Ambassador, who had been chosen Treasurer of Exeter Cathedral, returned to England.

Towards the end of 1558 the Earl of Arundel, the Bishop of Ely (Dr. Thirlby) and Dr. Wotton were sent to France to treat of peace; but before the French reply to their proposals could reach England, Queen Mary was dead, and Elizabeth had succeeded to the throne. Mary died on November 17th, and two days later Cardinal Pole, Archbishop of Canterbury, also died. But Wotton, whatever may have been his feelings, had nothing to fear. Elizabeth re-

tained him as a member of her Council and as her Ambassador to France. In January, 1559, Wotton was in Brussels; in April, after concluding a peace with France, he was at home; in May, being then far from well, owing to an attack of ague, he started in company with Sir Nicholas Throgmorton for Paris, and, having confirmed the treaty with France, was back again in June, in time to take the oath of Supremacy. There was some thought of making him Archbishop of Canterbury, but his ambition did not lie in that direction, and on the 22nd of July he acted as compromissary at the election of Matthew Parker.

In 1560, while the siege of Leith was in progress, Sir William Cecil and Dean Wotton were sent to Scotland to encourage the Lords of the Congregation in their defence of themselves and of the Protestant religion against the power of France. The negotiations on the part of England were skilfully managed; the French commissioners renounced their pretensions to the crown of England, and a complete recognition of the demand for liberty of conscience was

obtained. Peace was concluded at Edinburgh on the 6th of July, 1560, and Cecil and Wotton returned to London.

During his stay in this country he wrote to the Vice Dean and Chapter this letter :—

> "After hearty recommendations. Whereas of late I named three scholars to be received into our School, of the which John Horden was one, I perceive now that there were not three rooms void, for because one of the three before named was admitted. Wherein appeared a fault of the Schoolmaster; for Mr. Vice Dean by the Schoolmaster's information certified me that they were all three rejected, which now appeareth not to be so. And yet in case the said Horden be found sufficient upon Examination I would he should be put in Coleman's room; which he either shall not occupy, or else, if he shall have occasion to occupy it, I will provide another room for him. And thus I wish you heartily well to fare. From London, the 12th of February, 1562.
>
> Your lover and friend,
>
> N. Wotton." [1]

[1] Ancient MS. Letters, etc., Vol. I.

The Dean remained at home until March, 1565,[1] when he accompanied Viscount Montague and Dr. Haddon, as the Queen's Commissioners, to Bruges, to adjust an intercourse of trade with the Low Countries, known as the "Colloquy of Bruges." Even there his interest in school matters was maintained, as the following letter, also addressed to his "loving brethren," will show :—

> "After hearty recommendations. Perceiving by your letter that at the last General Chapter, at My Lord of Canterbury's request, you thought good that an indenture tripartite betwixt my said Lord's Grace, and Benet College of Cambridge, and the Vicar of Rochdale for a Grammar School there to be erected, should be confirmed : for as much as you there understand the case better than I do ; and that I trust you have well considered of it, seeing you like it so well ; I am content likewise that it be so confirmed, and for that purpose I have given order for my key for the sealing of it to be delivered

[1] Hook, Lives of Archbishops, says the Dean administered the Holy Communion in his Cathedral on Whitsunday, 1565.

when it shall be required. And thus I wish you most heartily well to fare. From Bruges, the 9th of August 1565.

Your lover and friend,

N. Wotton." [1]

Dr. Wotton remained at Bruges until early in 1566, when he returned to England. This was his last journey. His diplomatic career was finished, and his life was drawing towards an end. On New Year's Day, 1567, he received a present from the Queen, and on January 26th he died in London, and was brought to Canterbury to be buried in the Cathedral. His funeral is thus described :—

"The Buryall of Doctor Wotton, ffirst two conductors with blacke staues then the pore two and two then the Kinges scollers then the quire then the ministers then gentlemen hauinge blacke gounes ij and ij then the preacher then Lancastere herald then Norroy Kinge of Armes then the corpes borne by vi of his seruantes in blacke cotes that is to say Maneringe Libie Bigge Scotte Suttell and Geffreye and at euery

[1] Ancient MS. Letters, etc., Vol. I. *See* Strype's Life of Parker, pp. 425, 523, ed. 1740.

corner of the corpes a gentleman in a blacke gowne with his hood one to beare one of bannerrowles, vidilicet Whitney Glouer Bennet and Eaton then my lord Cobham chief mourner then the other foure mourners ij and ij videlicet Mr. Wotton Mr Medley Mr Cromer Mr Rudston Then the Maior and Aldermen of the towne then gentlemen hauing no blacke then yeomen hauinge blacke then all other his frendes."[1]

In 1547 Wotton attended the sittings of Convocation at which the Statute of the Six Articles was discussed, and at the suggestion of the bishops and clergy there assembled, afterwards repealed. It was at this meeting of Convocation that Dean Wotton voted in favour of priests' marriages. In 1548 he was one of those appointed to enquire into the articles exhibited against Robert Farrar, bishop of S. Davids, who a few years later was burned at the stake in Carmarthen.

Although at home, free from state cares, and apparently with time at his disposal,

[1] Harl. MSS. 6064.

he absented himself from the famous Convocation of 1563, and consequently took no part in those proceedings to which the Reformed Church of England is indebted for its existence and permanency, for important decisions on points of discipline and government, for its Thirty-nine Articles, its Second Book of Homilies, and for the Catechism of Nowell, Dean of St. Paul's. His absence from a gathering at which such subjects were to be discussed is not very surprising. He had begun life when there was little in men's minds which foreshadowed the changes which were so near at hand. He had retained his position in Church and State through the convulsions of the closing years of Henry VIII. and the feeble reign of Edward VI. During Mary's reign he conformed, and when her miserable life ended, and Elizabeth succeeded to the throne, Wotton was still in power, and was prepared silently to accept the new order. He had passed untouched through all the terrible scenes which occured between 1530 and 1560, without a murmur of protest escaping from his lips. His Archbishop and Bishop Ridley, who had

been one of his first Prebendaries on the new foundation, had suffered a cruel death, and he had escaped. He was now growing old; and what more likely than that, in his declining years, he determined to take no further part in religious controversy? His experience must have taught him that the prominent controversialist had been generally the first to go to the stake for his religious principles; while he who with quietness and confidence had pursued the even tenor of his way as the faithful servant of the State, standing aloof from all parties, and quietly accepting all changes, had lived the trusted and honoured servant of kings and queens as unlike each other as Henry, Edward and Philip, and as Mary and Elizabeth.

When the majority of those in power were eager to enrich themselves by plundering the church, but little surprise will be felt that after the installation of the new Dean there were men ready and willing to dispose of what they could lay hands upon for their own benefit. Canterbury Cathedral had its Dean, but he was far away, and therefore unable to check the rapacity of

those who were in charge. But, worse than his inability to check the robbery, if we may believe Archbishop Parker, there was proof that he shared in the spoil. The plate and copes were divided, and Dr. Wotton had his share, some of the church property being found in his house after his death. "There was not left," says Parker, "in the church at my coming the tenth penny of the plate and ornaments which were left there at Dr. Wotton's coming thither." If the Dean had left a will we should probably have learned what was in his house; but he died intestate. It was suggested that enquiries should be made of his heir, but nothing seems to have been done either to prove his guilt or his innocence, and so the suspicion remains that he was even as others.

To attempt to define Dean Wotton's religious principles would be a hopeless task. "In an age abounding in chameleon statesmen, he caught and changed colour so dexterously, that he appeared a very prince amongst them." One styles him as the very measure of congruity; another as

a centre of remarkables. He adapted himself to every government, and flourished under every change. Somerset's disgrace raised him higher under Warwick; Warwick's fall led directly to his promotion under Mary; and Mary's favour proved no barrier to his being employed in the most difficult and responsible employments under Elizabeth.

Of his talents as a statesman and a scholar there can be no question; as a lawyer he was famous in 1538; but his character was of an accommodating nature, and his opinion upon the great religious questions which divided men's minds during his prominent career, was capable of an almost indefinite adjustment to contending beliefs. Burnet unhesitatingly calls him a papist [1] in Elizabeth's time. Lloyd speaks of him as a rare man, made for all business—so dexterous! A man made for all times—so complying! This was he who lived Doctor of both Laws, and died Doctor of both Gospels! [2]

[1] Hist. Reformation, ii. p. 597, ed. 1865.

[2] Tytler, Edw. VI. and Mary. I. pp. 32, 33.

It is generally asserted that Nicholas Wotton was born in 1497, and if we accept the age, nearly seventy, as given on his monument that date would be correct. But was he nearly seventy when he died? The first paragraph of the inscription[1] was found in his study after his death, and was placed on his tomb without alteration. The record, as far as it was drawn up by himself, contains neither the year, month nor day of his death. It gives as his last public service his mission to Scotland in 1560, when, according to a theory I have, he would be about seventy years old.

He was, as stated above, instituted to the living of Boughton Malherbe in 1517, and in the next year to that of Sutton Valence. If 1497 be taken as the year of his birth we must assume that Archbishop Warham ordained him, and admitted him to a cure of souls before he was of age. To return to the inscription on his tomb. No mention is there made of his journey to Bruges, from which he

[1] The whole inscription is printed in my "Memorial Inscriptions of Canterbury Cathedral."

returned in 1566. This mission he would hardly have omitted to mention, if he wrote the record of his services after his return home. I suggest, then, that the record was written in 1560, or at the beginning of 1561, and then put away and forgotten. We know that in 1559 he was very ill; that he was by age and travel decayed; "that he was even done, and not able to labour any more. And no wonder," he adds, "for within these four months (if I live so long) I shall enter into my great climacteric year, which the physicians say is the dangerousest year of all a man's life." And it was probably while in this despondent mood that he penned his epitaph, ending with the words: *Hic tandem fere septvagenarivs, reqviescit.* If Wotton used the phrase "great climacteric year" as we generally understand it now, he must have been (or thought he was) sixty-three in 1560, and seventy years of age at the time of his death.

For fifty years Dr. Wotton had worn the garb of a cleric, but his clerical duties must, in the main, have been grievously

neglected, or, at the best, have been performed by deputy. As a consequence the want of discipline in his Chapter at Canterbury was deplorable.

In 1560 a presentment was made in which it was asserted that the Prebendaries came not daily to the divine service, and that the Ministers were negligent in coming to church. There was drunkenness among some of the Petty Canons, railing and jesting, with great disobedience. Some of them were accused of being great quarrelers. Instead of twelve Petty Canons they had only seven. Another charge in this presentment was that Pole's Arms and Cardinal's hat still hung in the church, which the presenters "thought not decent, nor tolerable, but abominable, and not to be suffered."[1] Yet Wotton's correspondence shows that he was not unmindful of what he owed to his Cathedral, and his references thereto place his character in a light by no means unfavourable.

This imperfect sketch of Dean Wotton's career ought not to be closed without

[1] Strype. Life of Parker, p. 74, ed. 1740.

some reference to the interest he showed in the King's School. In 1553 the school had lost its assistant master, and Wotton, remembering the difficulties the Chapter encountered in obtaining his services, deplored the loss and recommended another, if duly qualified, for the post. After the retirement of John Twyne from the Head Mastership, the Dean proposed the appointment of Anthony Rushe, who had spent seven or eight years in the School, and had been maintained by him at Oxford for about seven years, until he was elected a Fellow of Magdalen College. Rushe was chosen Head Master, and was afterwards Canon of Windsor, Canon of Canterbury and Dean of Chichester.

In 1561, when Wotton was in England the Chapter granted £3 6s. 8d., to the Master and Usher of the School towards the expenses to be incurred in the setting forth of tragedies, comedies and interludes.[1] This was probably the origin of the "Speech Day" custom still practised. These early tragedies and comedies may have been

[1] Acta Capituli.

witnessed by Stephen Gosson, a native of Canterbury, and then seven or eight years old. Christopher Marlowe was not born until 1564. He was educated at this School, and no doubt witnessed, and perhaps took part in, the plays after Wotton's death. Whether these tragedies influenced Gosson and Kit Marlow, it would be idle to speculate.

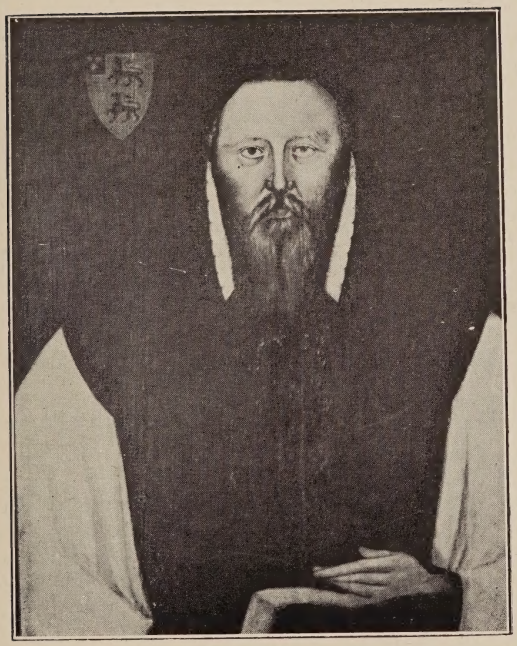
II.

THOMAS GODWIN.

1567—1584.

Archbishops : PARKER, GRINDALL, WHITGIFT.

THOMAS GODWIN, supposed to have been the son of parents in a humble condition of life, was born at Wokingham in Berkshire about the year 1517. He acquired the rudiments of learning at a school in his native place, and while there attracted the attention of Dr. Layton, then Archdeacon of Berks, who took him into his own house and gave him a classical education. About the year 1538 his patron sent him to Oxford, where



THOMAS GODWIN.

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he was entered of Magdalen College, and maintained him there at his own cost. In 1539, Dr. Layton, an ardent Reformer, became the first Dean of York on the new foundation ; but his promotion did not cause him to forget his young friend, who enjoyed the Dean's patronage until his death, when others supplied him with the help he required.

In 1543 Godwin graduated B.A., and soon afterwards was elected a Fellow of his College ; he proceeded M.A. in 1547.

His zeal for the principles of the Reformation drew upon him the ill will of those who were opposed to them, and this induced him to resign his Fellowship, and to accept from his College the mastership of the school at Brackley in Northamptonshire. To explain this appointment, it may be necessary to mention that the ancient Hospital of S. John and S. James, Brackley, was sold with its possessions by Francis, Lord Lovel, to William of Waynflete in 1484. William of Waynflete was the founder of Magdalen College, Oxford, and in this way the College obtained the greater part of its possessions

in Brackley. The College maintained a chantry priest for the service in the Hospital chapel until the death of John Barnard early in the reign of Edward VI., and then established a school in the chamber in which the last chantry priest had lived and died. Of this school Thomas Godwin became the first Head Master, and received an annual stipend from the College. [1]

While at Brackley Godwin married Isabella, daughter of Nicholas Purfoy of Shalstone in Buckinghamshire. The time in which he was not occupied in his school duties he devoted to the study of medicine, with the result that, in 1555, he took the degree of Bachelor of Medicine, and was licensed to practise as a physician. This was of great advantage to him; for, on being driven from his school by the persecution of Bonner, he was able to maintain himself and his family by his medical skill.

On the accession of Elizabeth, Godwin, abandoning his medical studies, turned his attention to divinity, and was ordained by Nicholas Bullingham, Bishop of Lincoln,

[1] Northamptonshire N. and Q. iii, p. 49.

whose chaplain he became, and was elected a member of the Lower House of Convocation. By Bullingham's influence he was chosen to preach before the Queen, who, pleased as much with his person as with his preaching, selected him as Lent Preacher. This appointment, the duties of which he discharged during eighteen years, and his popularity as a preacher, brought him into prominence. Preferment he had already received. In 1560 he had been presented to the rectory of Kirkby Mallory, and to the prebendal stall of Bedford Major in Lincoln Cathedral. The latter he exchanged for the stall of Milton Ecclesia in 1565, which he resigned on accepting that of Leighton Buzzard in the same Cathedral in 1574[1]. In 1561 he became rector of Hannington and Winwick in Northamptonshire, and rector of Lutterworth in 1562[2]. But other rewards awaited him. In 1565, Dr. Sampson having been deprived for nonconformity, Godwin was promoted to the Deanery of Christ Church, Oxford.

[1] Le Neve. Fasti.

[2] Foster (Alumni Oxon.) adds the rectory of Ruckinge, in 1573. The Induction Register makes no mention of Godwin.

In January 1567, Dean Wotton died, and in March of the same year Dr. Godwin, as a further mark of the Queen's favour, was nominated as Dean of Canterbury. Two months after his installation it was found that there were no funds wherewith to pay the stipends of the poor and inferior ministers of the Cathedral, in consequence of the non-payment of the revenues of the Church. To meet the difficulty "divers ornaments (or vestments), plate and other jewels, now not lawful to be used in or about the service," were entrusted to the Treasurer to be conveyed by him to London for sale, to enable the Chapter to pay the amounts which were in arrear. The balance was to be reserved to meet future payments[1]. This sale, and another in 1570, for the purchase of armour, were duly authorised by the Chapter, and will go some way to account for the difference between the Inventories made in 1563 and 1584. That "it was the reign of thieves" we all allow, but I cannot assent to the statement that these ornaments or vestments

[1] Acta Capituli.

were sold simply because they were "valuable": they were, it was alleged, "not lawful to be used in or about the service."

These proceedings were made a ground of complaint against Godwin by Archbishop Parker, who accused him of breaking the Statutes of the Cathedral, and of consuming the Church's goods. In answer to these charges it was shown that the Dean had done nothing without the consent of his Chapter, and that the money obtained by the sale of unlawful church ornaments had been used in a legitimate manner, and not for the benefit of the Dean. It was this enquiry, made necessary by the Archbishop's accusations, which brought out the fact that, at Wotton's death, not more than a tenth of the ornaments which were in the Cathedral at his installation remained, and that the rest had been disposed of for the benefit of the Chapter.

In 1569 the Dean and Chapter were called upon to contribute towards the national defence, and they equipped six

light horsemen and sent them forth to assist in quelling the rebellion headed by the Earl of Northumberland. In the same year the deanery was destroyed by fire, and the Chapter decided that if any stones were required for re-building it, they might be taken from any place within the precinct; to enable the Dean to pay the builders it was agreed that he should take a fine of £200, arising from the renewal of a lease. This was not his only building trouble; his mansion in Southwark, "The floure de lyce," was in a state of decay. In 1568 it had been agreed to repair it, and make it "apt to receive Mr. Dean as necessity shall require"; [1] but nothing had been done, and in 1570 it was still unfit to receive him. Then a grant of £6 13s. 4d. was made towards its reparation, and it was decided that the Chapel belonging to the "floure de lyce" should be pulled down, if it could not be repaired.

The Chapter Minute Books afford some interesting reading at this time, and give some curious glimpses of the inner life of

[1] Acta Capituli.

the Cathedral. The meetings of the Chapter usually commenced at eight o'clock in the morning, and occasionally an hour earlier.[1] Soon after Dr. Godwin's appointment it was found that the deliberations of the Chapter had not been kept secret; whereupon it was decreed that upon proof being obtained of any such offence in the future, this early purveyor of secret intelligence should, for the first offence, be banished from the Chapter for a whole year; for the second fault he was to be excluded for three years; while for the third fault the sentence was "for ever." There is nothing to show that this canonical delinquent was ever discovered. Then there was contention between the Dean and his Prebendaries, with complaints of griefs and wrongs offered to some members of the Chapter. In the election of officers no agreement could be arrived at, although a whole day was spent on the business, and the choice was finally referred to the Archbishop and decided by him.

[1] In 1576-7 "a pounde of candell for lyght at the lecters at Christes Church" was bought, and in 1578-9 the Vergerer was paid "for candells at the mornyng lecter."

The most troublesome and the most unruly member of the Chapter at this time appears to have been George Boleyn, who had been preferred to a Stall in the Cathedral in 1566. He is supposed to have been a son of George Boleyn, Viscount Rochford, and therefore a nephew of Queen Anne Boleyn and cousin to Elizabeth. He was charged with having assaulted one of his brother Prebendaries; with having castigated a lawyer in the Chapter House; and with having threatened to pin the Dean to the the wall with his dagger! To the relief of all, in 1574 he asked to be permitted to go to Cambridge to pursue his studies; and although he made it a condition that, while at Cambridge, he should receive all such commodities from the Cathedral as he would have been entitled to had he remained in residence at Canterbury, the Chapter readily agreed to allow him to "pursue his studies" elsewhere. This was in November; in February following he was presented to the rectory of S. Dionis Backchurch; but six months later he was again in Canterbury, and appeared before the Dean and Chapter on complaint made by

Mr. Wood, one of the Six Preachers. In answer to this complaint he confessed that he had struck Mr. Wood with a dagger. For this offence Boleyn was censured, and excluded from the Chapter until his better behaviour were approved. Then he appealed to the Queen, and was soon re-instated. Happily for Canterbury he was, in 1576, installed Dean of Lichfield: with his deanery he retained his canonry until his death in January, 1604.

Little of the quiet and learned leisure, usually associated in our days with the office of a Dean, fell to the lot of Godwin: but his troubles did not divert his attention from his desire to improve the services of his Cathedral. In 1567 a reward was given to Mr. Selby, the Master of the Choir School, in consideration of the pains he had taken in making and pricking divers books of music for the choir; in 1573 the Queen's organ maker was sent for to examine and repair the great organs of the Cathedral; in 1574 it was ordered that, for the better exercise of the master and choristers, a set of viols and a set of lutes

should be prepared at the Church's charge; in 1578 the organ maker was again in Canterbury, when he was engaged to attend the Cathedral twice a year to see to the organs and repair them; in 1583 the Dean, Vice Dean and Treasurer were instructed to see that the choir was furnished with song books, and to reward such members of the choir as took pains therein. Then, complaint having been made that the Petty Canons and lay clerks, in spite of warning, still neglected to attend according to their duty, it was resolved:

> "That if any petty canon or lay clerk fail to be present in the choir at the beginning of the three daily services, except in their weeks of liberty, that every of them so making default shall, the next service after, stand at the door of the grate in the choir in his surplice during the time of the whole service."

But while the Dean and Chapter were using their best endeavours to improve the services of the Cathedral,[1] they were

[1] The Statutes provided for an English sermon on every Sunday in the year; but the Chapter had not been so diligent as they should have been. A Reader of Divinity read in the Cathedral on every Wednesday and Friday. Strype's Parker, pp. 441, 468.

not unmindful of the King's School which was under their care. In 1573 Dr. Godwin went to London to ask the Queen for a dispensation to remove the School out of the Mint to some other place within the precincts of the Church. In 1575 the plague visited Canterbury, and it was "feared lest by access of scholars out of the city into our school some infection there of might grow, it is therefore agreed that the school shall break up, and that the scholars shall have liberty to repair to their friends until the first of September next; and that the schoolmaster and usher and scholars be warned to be here present at that first of September upon pain of loss of their places and rooms."

For about seventeen years Dean Godwin passed nearly the whole of his time in Canterbury. When not harrassed with the "differences" in his Chapter, he and they freely dispensed charity to the poor, renewed their leases, welcomed Grindal as Archbishop, entertained the Queen when she visited Canterbury, bestowed alms on the poor afflicted French church in London,

and arranged that the Walloons, who came to Canterbury in 1575,[1] should have their common prayer and sermons in the parish church of S. Alphege, over which the Cathedral appears to have had some control, as it was for many years used for registering the baptisms, marriages and burials of those who inhabited the Precincts while living, or, when they died, were buried within the Cathedral itself or in the cemetery attached to it.

That Dr. Godwin possessed the confidence of the Queen may be inferred from the following extracts from the Acts of the Privy Council: "28th July 1577. Letter to the Deane of Canterburye to receave Doctour Younge . . . to remain with him according to certain orders sent down." "18th February 1578. To the Deane of Canterbury that where Doctour Yonge hath bene committed to his custodie for his obstinacie against the present state of Religion, by his meanes and gentle perswasions to have bene conformed therein,

[1] F. W. Cross, Hist. Walloon and Huguenot Church at Canterbury, p. 22.

for so muche as their Lordships understand that their good meaning in that behalf can take no effect in him, it is now ordered that he shall be delivered under safe keping in to the prison of her Majesties Bench, there to remain till furder order shall be taken with him."[1]

Dean Godwin presided at his last Chapter Meeting in August 1584, and in the Minutes of the proceedings is described as Bishop elect of Wells. It was then agreed "that there shall be a licence under our seal for the consecration of our now Dean elected to be Bishop of Bath and Wells out of this Church." Four months later (December 1st 1585) it was resolved to write to the Bishop of Bath and Wells to signify the ruin and decay in which the Dean's houses at Canterbury and Chartham had been left, and to ask what allowance he would make for the same, "and for other things delivered into his custody, and now not found to be left by him. If he do not answer to our satisfaction to enter an action against him for dilapidations and for other

[1] Acts of P. C., New Ser., pp. 4, 168.

things."[1] Nothing seems to have come of this threat; and Dr. Godwin passes from his Deanery, which was not a bed of roses, to his Bishopric, which was certainly a bed of thorns.

In 1584 Godwin was consecrated Bishop of Bath and Wells as the successor of Gilbert Berkeley. The remaining years of his life brought him nothing but trouble. Those in high positions were opposed to the church, the bishops and the clergy, not so much on points of doctrine as on account of their revenues, of which they were eager to despoil them, and were not at a loss for plausible pretences to cover their proceedings. Godwin was nearly seventy years of age, and suffered so much from gout that he could hardly stand. To govern his family and to enable him to devote his abilities to the discharge of his episcopal duties, he married a second wife, a widow nearly as old as himself. The courtiers knew the Queen and her objection to second episcopal marriages, and they represented to her that the Bishop had married a girl. They

[1] Acta Capituli.

accomplished their end. Godwin, dejected in mind and broken in health, retired to his native village on the advice of his physicians, and there died on the 9th of November, 1590, in the 73rd year of his age. He was buried at Wokingham.[1]

[1] In 1578 Godwin bestowed the office of porter of the South Gate on his Son Thomas. This is the only preferment he took for himself or his family while at Canterbury.

III.

RICHARD ROGERS.

1584—1597.

Archbishop: WHITGIFT.

RICHARD ROGERS, son of Ralph Rogers of Sutton Valence, was born about 1532. He is supposed to have been educated at Christ's College, Cambridge, and is "said to be B.A. Oxon, and M.A. Cambridge 1552, B.D. 1562."[1] During Queen Mary's reign he remained in obscurity, and may, as it has been suggested, have passed the time in exile on account of religion. Soon after the accession of Elizabeth he emerged

[1] Alumni Oxon., where it is also said he was collated to Midley in Kent in 1560. There is no record of his induction to this parish.

RICHARD ROGERS.

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from his privacy, and in 1559, while yet in deacon's orders, was made Archdeacon of S. Asaph. In 1561 he was presented to the living of Great Dunmow, and soon after to the rectories of Llanarmon in the county of Denbigh and Little Canfield in Essex. He resigned the whole of these preferments before his installation as a Canon of S. Paul's in 1566. In 1567 he was collated by Archbishop Parker to the living of Great Chart in Kent. Thus he came back to his native county, in which he was destined to pass the remaining thirty years of his life.

In 1568 Parker, in conformity with the Act passed in the reign of Henry VIII., presented two names to the Queen in order that she might choose one to be consecrated Suffragan Bishop of Dover in the place of Richard Thornton, who had recently died. The names he placed before her were those of Richard Rogers, rector of Great Chart, and John Butler, Canon of Canterbury, vicar of Minster in Thanet, rector of Kingston in Kent, rector of Brandon Ferry in Suffolk and Canon of a Cathedral in Wales. The Queen, acting

on Parker's recommendation, nominated Rogers, and he was consecrated at Lambeth on the 19th of May, 1568. In 1569 the Archbishop appointed a Commission, of which Dr. Rogers was a member, to visit the city and diocese of Canterbury, with power to examine and punish such laymen and clergymen as were found guilty of crimes and excesses.

In 1573 the Queen visited Canterbury; the Archbishop and the Bishops of Lincoln, Rochester and Dover met Her Majesty at the West door of the Cathedral, to which she had ridden on horseback, and when her "grammarian" had finished "his oration to her" she alighted and went into the Cathedral to evensong. While she remained as the guest of the Archbishop she attended the service every Sunday to hear the sermon. The "grammarian" referred to was one of the Scholars of the King's School.

Two years afterwards the Archbishop died, and Dr. Rogers' commission to exercise episcopal functions ceased, but was probably renewed by Grindal who succeeded

to the Archbishopric. Grindal died in 1583, and in December of the same year Whitgift, who had been translated from Worcester to Canterbury, and held Rogers in esteem, empowered him to catechise, confirm, confer orders and to do all other things properly pertaining to the office of a Bishop. On the promotion of Dean Godwin to the bishopric of Bath and Wells it was thought Dr. Langworth, a Canon of Canterbury, would succeed to the Deanery; but Sir James Hales gave Mr. Secretary Walsingham Langworth's "true character," and more than hinted that he was a notable hypocrite, given to many lewd qualities, as swearing, filthy talk, and of being suspected of even worse vices. If it had not been for the Lord Treasurer and Walsingham my Lord of Dover, "a worthy and sufficient man," would not have been Dean of Canterbury.[1]

On the 16th of September, 1584, "Andrew Peerson being Vice Dean, Richard Rogers, Bishop of Dover, came into the Chapter House, and then and there exhibited to the Vice-dean and Canons

[1] Dom. State Papers, March, 1584.

Letters of Dispensation under the seal of the Faculties, ratified by the Queen under the Broad Seal, for the retaining, having and enjoying of the Deanery of Canterbury; also letters patent of the grant of the same Deanery, with a mandate directed to the Chapter to assign to the said Richard Rogers a Stall in the queere and a place in the Chapter, which the Vice Dean and Chapter received with all humility, and then, after he had taken the Oath of Supremacy and the oath to observe the Statutes of the Cathedral, his place in the Chapter House and Stall in the Queere were assigned unto him, and he was placed therein." [1]

After his installation Dean Rogers lost no time in beginning to devote himself to the work connected with his important office; and during many years we find him generally presiding over the Chapter Meetings and using his influence in the furtherance of many charitable acts.

In October, 1588, the Dean was chosen as Proctor for the Dean and Chapter to the

[1] Acta Capituli.

Convocation to be holden in the next Parliament; but in January, 1588-9, a doubt was raised as to whether he would be able to travel to London, or "maye be admytted yf he should goe." He did not go; and Dr. Bungey, a Canon of the Cathedral, was chosen in his stead.

The King's School and the success of the scholars are prominent topics in the proceedings of the Chapter at this time. Five marks were given to James Astin, one of the scholars of this school, towards his maintenance in the University whither he mindeth to resort to be a student. The sum of twenty shillings was bestowed upon John Leeds, a poor scholar of Cambridge, and sometime one of Her Majesty's Scholars of this School, because his needs were great; Thomas Tatnall, a scholar in Cambridge, who is to proceed M.A., was granted ten shillings; and William Swifte received three pounds towards his charges of commencement of M.A. Of these students Astin became vicar of St. Dunstan's, Canterbury, and vicar of Northbourne in Kent; Tatnall became vicar of S. Mary Northgate,

Canterbury; and Swifte, an ancestor of Dean Swift, was afterwards rector of S. Andrew's, Canterbury, and rector of Harbledown.

But the Master was not forgotten. In 1584 the sum of five pounds was given "to our School-master, Mr. Anthony Shorte, towards his great charges in his late sickness." Mr. Shorte seems to have ill requited this act of kindness, for later on he was exhorted by the Chapter, and earnestly admonished, to have greater care, and to be more diligent than heretofore he hath been, that the scholars might better profit in learning, as well of good manners and civility, as also of letters and good learning than of late they have been. In August, 1591, Anthony Shorte was dead, and forthwith the Dean and Chapter, in respect of her distressed case, having six children and nothing left her by her late husband, bestowed upon his widow a yearly pension of £6 13s. 4d.[1]

Dean Rogers' benevolent disposition was not confined to such as were or had been

[1] Acta Capituli.

connected with the Cathedral. In 1595 there was a great dearth in the country, and the poor suffered grievously. The Dean took an active part in endeavouring to afford relief, and urged that immediate steps should be taken to call a meeting of the Justices of this part of Kent, "lest," as he observed, "while the grass grow, the steed starve."

Reference has already been made to the esteem in which Rogers was held by Archbishop Parker; of the feeling between Grindal, who succeeded Parker, and his Suffragan Bishop we know nothing. By Whitgift, who was ever on good terms with him, he was collated to the Mastership of Eastbridge Hospital, Canterbury, but this last preferment he did not long enjoy. He died May 19th, 1597, and was buried in the place designated by him in his will:— "I will to be buried in the aforesaide Cathedrall Church within the Chapell there now newly repaired and commonlie called the preachers chapell."[1] It was the custom, when sermons were preached in the Chapter House,

[1] See Note, p. 23.

for the preacher to retire, twenty minutes before he entered the pulpit, to the Dean's Chapel, where he walked to and fro, to contemplate and refresh his memory.[1] To Archbishop Whitgift Dean Rogers left by will his "best cupp of plate duble guilded as a token of my loue and thankfullness towards him for the speciall fauour I haue alwaies found at his Grace's hands." Other bequests were made to the Prebendaries of his Cathedral, to the choirmen, vesturers, vergerers, bell-ringers and his personal servants.[2] His wife survived him until 1613. The Cathedral Register records her burial thus: "July 23rd. Mrs. Ann Rogers, widdow (sometime wife to the lord suffrecan of Dover) was buried". He left two sons: Goldwell Rogers, the elder son, is mentioned in the Chapter Minute Books when Edward Rogers, gent., having surrendered to the Dean and Chapter his office of a vesturer or sub-sexton, "it was agreed on April 26th, 1593, that a patent of the same shall be made under our common Seale to Gouldwell Rogers, gent." Francis Rogers,

[1] Hasted. xi. 516*n*. [2] The will is at Somerset House.

M.A.,[1] the younger son, was presented to the parsonage of Holy Trinity (Minories) London, in July, 1606, with the consent of Dean Neville; but he resigned in the same year, and in June, 1607, accepted the vicarage of Alkham with Capel-le-Ferne in Kent. In March, 1607-8, he received the rectory of Denton in the same county, and in 1629 he accepted from Archdeacon Fotherby the rectory of S. Margaret's, Canterbury, which he retained until his death in 1638.[2] He was buried in S. Margaret's Church.

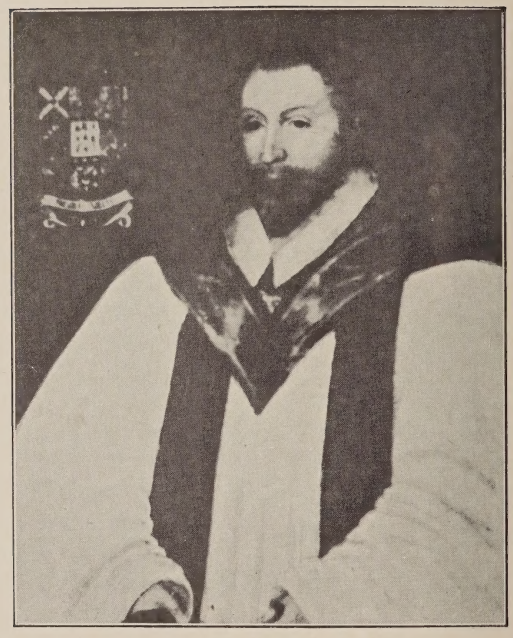
Two extracts from the Chapter Minute Books may here be given. In November, 1584, it was decreed that Mr. Dean should have of the corn payable to the Church twenty-six quarters and two bushels of wheat, and sixty-three quarters of barley, in as ample a manner as Dean Wotton and Dean Godwin had. The second extract throws a curious light on the means by which the officers and "inferior ministers" of the Cathedral endeavoured to augment

[1] In 1618 he was described as S.T.P. *See* Cant. Mar. Licences, 1st Ser.

[2] Dean Rogers left one or two daughters. His daughter Calf (Colf) is mentioned in his will.

their stipends. "Decreed that no officer nor inferior minister taking wages in this Church by reason of any office or room within the said Church shall be daily servant or retainer to any person not being Dean, Prebendary or Preacher of this Church under pain of (losing) his office or room or place within the Church *ipso facto*." From this decree, dated June, 1585, it is to be inferred that some of the "inferior ministers" acted as daily servants to others than the Dean and Prebendaries.

For over thirteen years Dean Rogers held the high office of Dean of Canterbury. It is true he did no very great thing during those thirteen years; but a careful examination of his official acts leads to the conclusion that he was a quiet, God-fearing, conscientious man; always attentive to the affairs of his Church; rarely seeking his own gain, or the advancement of his family. He may, I think, be emphatically called a good Dean; not a man of any great parts; but one who, in a devout spirit, endeavoured to do his duty in the position to which he had been promoted.



THOMAS NEVILLE.

To face p. 55.

IV.

THOMAS NEVILLE.

1597—1615.

Archbishops : Whitgift, Bancroft, Abbot.

Thomas Neville, son of Richard Neville of South Leverton, Nottinghamshire, was born about the year 1543. His mother was Anne Mantel, daughter of Sir Walter Mantel of Nether Heyford, Northamptonshire, from whom descended the Mantells of Monks Horton in Kent. Thomas Neville, the future Dean, is said to have been born in Canterbury, to which city his father retired in his declining years, and there died in August, 1599.

At an early age young Thomas was entered at Pembroke College, Cambridge, of which he was elected a Fellow in 1570. In 1580 he was appointed Senior Proctor of his University, and two years later was presented to the Mastership of Magdalen College, Cambridge, by Lord Howard, first Earl of Suffolk, a grandson of Lord Audley the founder of the college. Soon after he became Chaplain to the Queen, who, in 1587, conferred on him a prebendal stall in Ely Cathedral. About the same time he accepted the rectory of Dodington cum March in the diocese of Ely. In 1588 he was Vice Chancellor of the University of Cambridge, when he received the degree of D.D. In 1592 he was made Dean of Peterborough, and in the next year, as a further mark of the Queen's favour, he was appointed Master of Trinity College, Cambridge, when he resigned the Deanery of Peterborough and the rectory of Dodington, and accepted the rectory of Taversham near Cambridge.

On the death of Dean Rogers Dr. Neville was nominated as his successor, and

on June 28th he was installed Dean of Canterbury, when the Mayor of Canterbury and his brethren "paid for bankettying dyshes that were sent to gratify Mr. Dean Neville at his coming to Christ Church.[1]" With his new dignity he retained his Mastership of Trinity, and held both offices during the remaining eighteen years of his life.

His life at Cambridge was an active one. While Senior Proctor the proposed marriage between Queen Elizabeth and the Duke of Anjou gave rise to excited controversy in Cambridge, and one Morden, B.A., of Peter House, spoke against it "most wickedly and without all discretion." The speaker was committed to prison, and an account of his conduct was submitted to the Chancellor of the University; but nothing more was done, as Morden was esteemed to be greatly troubled in his wits. In 1587 Neville took an active and a successful part in defending the University's privilege of printing against the Stationers' Company. While he was Vice Chancellor Cuthbert Bainbridge and Francis Johnson,

[1] Burghmote Book.

Fellows of Christ's College, while preaching before the University, had reflected unfavourably on the Established Church. In those days such an offence was not likely to be overlooked, and the two preachers were brought before Dr. Neville and other Heads of Colleges and required to declare on oath what they had preached. Refusing to convict themselves they were committed to prison, and a statement of the affair was sent to Lord Burleigh who was then Chancellor of the University. His opinion was that the offenders had been treated too severely, and he advised their accuser to try more lenient methods. High legal opinion was obtained to the effect that the accused were bound by law to answer upon oath. In the end the preachers submitted, and the principle of good order in the University and the authority of the Vice Chancellor and the Heads of Colleges was maintained. Bainbridge was restored to his college; Johnson joined the Brownists, and was in prison in 1593.

While Neville was Dean of Peterborough he united with the Deans and

Prebendaries of the other newly founded Cathedral Churches in repelling one of the numerous attacks on Church property made by the unscrupulous rich in the days of Elizabeth, and obtained an Act of Parliament confirming them in their rights and revenues, which were in danger of being confiscated, under the pretext that they were derived from lands which were really the property of the Crown. In this the Deans and Chapters received the support of Whitgift. Neville was also engaged, under the Archbishop's directions, in repelling the attempts made on the Church of England by Peter Baro and William Barret, who denied the doctrine of Predestination and Falling from Grace as set forth in Article XVIII.

Baro, a native of France, had been admitted to the ministry at Geneva by Calvin in 1560. Afterwards he came to England, where he was befriended by Lord Burleigh, and admitted to Trinity College, Cambridge, of which Whitgift was then Master. In 1574 Baro was chosen Lady Margaret Professor of Divinity, and was one of the

earliest divines in this country holding a position of authority who ventured to oppose the endeavour, to impart to the creed of the Church of England a definitely ultra-Calvánistic character. He thus takes rank as the leader of the counter-movement which, under Bancroft, Laud, Andrewes and others, gained such an ascendancy in the English Church in the first half of the seventeeth century. Barret, Baro's companion in this attack on Calvánism, then so popular at Cambridge, was a Fellow of Caius College. He acknowledged that the inferences drawn from his utterances in the pulpit were just, and he was ordered to recant. He complied by reading a prescribed form, but in such a manner as to show he was not convinced of his error. Whitgift censured the hasty proceedings taken against Barret, who afterwards escaped to the Continent, where he embraced the Roman Catholic faith. Judged by the opinion of to-day, Neville's action in the persecution of Baro and Barret seems unworthy of him; but our standards are different, and we must not forget that a secret Synod held in London some years

earlier, had passed decrees against Baro; and it is possible that Neville himself was a member of that Synod.

The part taken by Dean Neville in the oversight of his Cathedral was of little importance; his chief interest lay at Cambridge. One of his earliest acts as Dean was to get the Brenchley Chapel, then on the South side of the Cathedral nave, repaired at the Church's expense. After its repair it was prepared as a burial place for the Nevilles. His father, mother, brother and the Dean himself were buried within it, and a sumptuous monument erected during the Dean's lifetime. In 1770, when Brownlow North was Dean, £40 was given by the Archbishop and £40 by the Chapter for the repair and embellishment of this monument. But in 1787 Dean Horne's zeal for Church restoration led to an order for the removal of the Neville Chapel, and it was decreed that the monument in it should "be fixed up in the Nave of the Church." In the end, part was "fixed up" in the Dean's Chapel, and part is still in the room over S. Anselm's Chapel.

It is gratifying to know that during Dean Neville's time the poor Scholars of the King's School were remembered as they had been under previous Deans. One Hutchinson, student of Trinity College, Cambridge, received £3 6s. 8d., and in the same year (1606) a like sum was given to Isaac Colf, student of Christ's College, Oxford. Nor must it be forgotten that Neville, while Master of Trinity, took George Herbert under his particular care, and was such an encourager of his studies, and such a lover of his person, that he received him often into his own company.[1] To his interest in George Herbert may be added his kindness to John Hacket, afterwards Bishop of Lichfield and Coventry, of whom he said "the boy should go to Cambridge, or he would carry him" thither "on his back."

On the death of Elizabeth, Neville was sent by Whitgift to address King James in the name of all the clergy, and to assure him of their loyalty and affection. The King remembered this on his visit to Cambridge

[1] Walton's Lives, p. 265, ed. 1675.

65. *Dr. Thomas Nevill, Dean of Canterbury.*

"Whereas the officers of arms have lately been moved to deliver their opinion unto whom the right of the Black Cloath or Pall doth appertain which covereth the grave of any defunct after the burial; the question being wrong debated, it was called to remembrance that at the funeral of Dr. Nevill, Dean of Canterbury, in the Cathedral there, happened the like question; and it was resolved that whatsoever was laid over any grave, not in the body of the Church, but about and above the quire, was the Chanter's, and whatsoever was below, was the Sexton's. This was made evident by some testimonies of what had been received from the covering of the grave of Cardinall Chastillion, that coming into England upon some treaty, died here. And something was also proved by the testimony of aged men, that remember what was done at Dean Wotton's before his tomb was set up.

"I, John Phillpot, Somerset Herald, was Clarencieux Camden's deputy, at the funeral of Dean Nevill, and do testify the premises to be true.

Reg. Heralds. i. 467 J. PHILLIPOTT, Somersett, Herald.

Dated at the Office of Armes, 29 April, 1633." *Kennet's MSS.*

in March, 1614-15, when he took three bishops and several noblemen to the Master's Lodge, where Neville was confined by illness. The Dean did not long survive the royal visit. He died on the 2nd of May, 1615, and was buried in the Chapel already mentioned.[1] He died unmarried. During his lifetime he contributed to Trinity College "(I will not say a Widow's mite, but) a Bachelor's Bounty."[2] He expended more than three thousand pounds in rebuilding the quadrangle known as Neville's Court; and to make his College a pleasant retreat, he repaired, or rather new-built it in a magnificent manner, so that it might be the equal of any College in Christendom in extent and beauty.

[1] For the whole inscription on his monument see Memorial Inscriptions, &c., p. 92.

[2] Fuller's Worthies.

V.

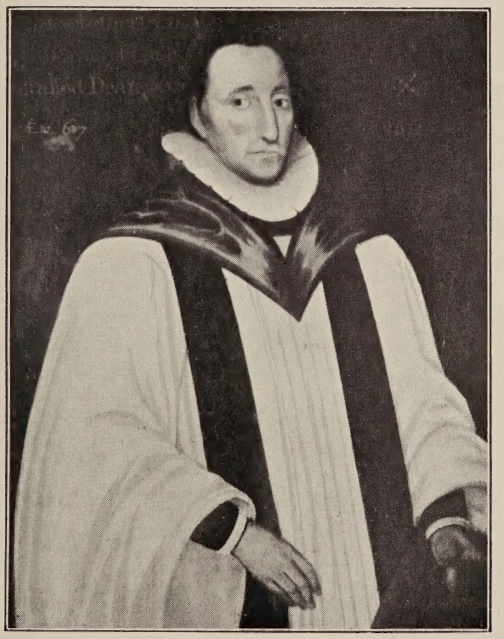
CHARLES FOTHERBY.

1615—1619.

Archbishop: Abbot.

The first member of the Fotherby family who came into the diocese of Canterbury as a clergyman of the Church of England appears to have been John Fotherby. In March 1584-5 he was inducted to the vicarage of Headcorn. In the following year he was collated to Smarden; and in 1602 he was further favoured by having the rectory of Chart Parva bestowed upon him.[1] John Fotherby was followed by

[1] He died in 1619.



CHARLES FOTHERBY.

To face p. 64.

Charles Fotherby, the subject of this memoir, who was collated to the rectories of Chislet and Deal in 1587. Five years later he was presented by the Queen to the rectory of Aldington, and in 1595 to the vicarage of Teynham, the Archdeaconry of Canterbury being then vacant. In 1600 he was collated by the Archbishop to the rectory of Bishopsbourne.

The third member of the family to appear on the scene was Martin Fotherby, a younger brother of Charles. When the latter resigned Chislet in 1592, the living was bestowed upon Martin Fotherby. In addition to Chislet he received the rectory of Chartham, a Canonry in Canterbury Cathedral, the rectory of Great Mongeham and, lastly, in 1602, the rectory of Adisham. He was consecrated Bishop of Salisbury in 1618, and died in the year following. Francis Fotherby, the fourth member of the family to hold preferment in this diocese, was presented to the livings of St. Clement in Sandwich and Lynstead in 1618. Of Sandwich he was deprived in 1642, and of Lynstead in 1649. Through whose influence

the Fotherbys became the recipients of the good things so lavishly bestowed upon them is uncertain; not one of them held a curacy in the diocese; they came, and received the honours and emoluments which those in authority had it in their power to give.

Dr. Redman, Archdeacon of Canterbury, was consecrated Bishop of Norwich in 1594, and Charles Fotherby was nominated by the Queen to succeed to the Archdeaconry. At the same time Whitgift collated him to a Canonry in his Cathedral. By the death of the Queen and of the Archbishop, Charles Fotherby lost his two principal patrons, and received no further preferment until the death of Dean Neville, when King James nominated him Dean of Canterbury. He lived to enjoy his new dignity but a short time, for he died in March, 1619, and was buried in the Lady Chapel of his Cathedral.[1]

The four years during which he held the office of Dean were uneventful and undisturbed by any great questions; consequently there was nothing to call out any latent powers he may have possessed as an

[1] *See* Memorial Inscriptions, &c., p. 95.

administrator or ruler in the church, and but few matters occurred which call for mention. In 1618 it was agreed by the Dean and Chapter, that the Sermon to be preached on the 5th of August, for the commemoration of the King's deliverance from Gowrie's conspiracy, should go on amongst the Canons and preachers as in courses extraordinary.[1] This is the first and only reference to this commemoration sermon that I have seen in our Cathedral records; when the sermons began, or when they ended, I have not been able to ascertain. The conspiracy (so-called) occurred in 1601, when James was on the Scottish throne; at the time many believed that the "conspiracy" was one of the King's own contriving, to enable him to get the Ruthvens into his power.

Dean Fotherby was a son of Martin Fotherby of Great Grimsby. He was educated at Trinity College, Cambridge, of which he became a Fellow. He married Cecilia Walker of Cambridge, by whom he had ten children, but only his eldest son,

[1] Acta Capituli.

John, and four daughters survived him. When Charles Fotherby was Archdeacon of Canterbury, Avis, Lady Cooke, asked the Earl of Salisbury to favour an offer of marriage made by this John Fotherby to her eldest daughter Elizabeth, to which the Archdeacon objected. His objection was overcome, and they were married. But Lady Cooke was not satisfied; for seven months after her first appeal to the Earl we find her begging that her son-in-law Fotherby might be made a knight, her "daughter's worth and birth being much disgraced by that match!"[1] It is satisfactory to know that her prayer was granted. Lady Fotherby died in 1636; Sir John in 1666, and both were buried in Canterbury Cathedral. Of Dean Fotherby's daughters, one, Elizabeth, died unmarried; Phœbe was married to Sir Henry Palmer; Priscilla to Robert Moyle; Mabella, the youngest, was married to John, Lord Finch, Baron Fordwich, Lord Keeper of the Great Seal. She died in 1669, and was buried in St. Martin's Church, Canterbury.

[1] Dom. State Papers.

JOHN BOYS.

To face p. 69.

VI.

JOHN BOYS.

1619—1625.

Archbishop : Abbot.

John Boys, fourth son of Thomas Boys, was born at Eythorne in Kent in 1571. He probably received his early education at the King's School, Canterbury, for he went to Cambridge as a Scholar of Corpus Christi College, and there took his degree of M.A. in 1593, when he was elected a Fellow of Clare Hall. In August, 1597, he was collated to the Mastership of Eastbridge Hospital, Canterbury, and in the next month his uncle, Sir John Boys,

presented him to the rectory of Bettes-hanger. Two years later the same patron bestowed upon him the vicarage of Til-manstone, and about the same time he was chosen to preach at Paul's Cross. In February, 1603-4, he was collated to the sinecure rectory of Hollingbourne. Although this rectory was called a sinecure, Boys does not seem to have regarded it al-together in that light. In the dedication of his Exposition of the Festival Epistles and Gospels to the inhabitants of Holling-bourne he says: "I have lately preached these notes among you, rather out of entire love, than out of any trial of law." In 1605 he took the degree of D.D., and in 1618 he was collated to the rectory of Great Mongeham, upon which he resigned Tilmanstone. His other preferments he retained until his death.

In 1610 the King appointed Dr. Boys one of the first Fellows of Chelsea College, as he had acquired the character of a distinguished theologian. Chelsea College, according to Fuller, was "intended for a spiritual Garrison, with a Magazine of all

books for that purpose, where learned Divines should study, and write, in maintenance of all controversies against the papists." But the intention was never carried out. Matthew Sutcliff, the principal founder, was made the first Provost of the College. In 1615 the King requested the assistance of all the clergy of the Province of Canterbury to aid in completing the work, but their contributions were small, and the College became ruinous before it was finished. To add to the irony of the event, Benjamin Carrier, Canon of Canterbury, and one of the Fellows of Chelsea College, founded to maintain controversies against the papists, joined the Church of Rome.

Having enjoyed the friendship and patronage of Archbishop Whitgift, who died in 1604, Boys was speedily taken into favour by Bancroft, on his elevation to the See of Canterbury, and was selected to preach at Ashford at his primary visitation in 1607. In 1613 Dr. Boys published his first work: "The Minister's Invitatory, being an Exposition of all the Principal Scriptures in the English Liturgy." This

BOYS (Dr. John, *Dean of Canterbury*), An Exposition of al the Principal Scriptures vsed in our English Liturgie. Together with a Reason why the Church did chuse the same. *At London, imprinted by Felix Kyngston, and are to be sold by William Aspley, at the sign of the Parot in Pauls Churchyard*, 1610.—An Exposition of the Dominical Epistles and Gospels vsed in our English Liturgie, throughout the whole yeare. *At London, imprinted by Felix Kyngston for William Aspley*, 1610–12. 5 Parts in 1 vol. Sm. 4to, FIRST EDITIONS, *old calf*, £1 18s. Ellis. 1912—

was dedicated to Bancroft. His Exposition of the Gospels and Epistles appeared in the following year, and was dedicated to his uncle, Sir John Boys. In this dedication he says Archbishop Whitgift watered what that worthy Knight had planted; a reference probably to the Author having been maintained while at the University by Sir John. This Exposition supplied a great need, and passed quickly through several editions. His next work was his Exposition of the Festival Epistles and Gospels, and was dedicated, as I have already said, to the parishioners of Hollingbourne. In 1616 his Exposition of the Proper Psalms used in the English Liturgy appeared.

It was hardly likely that a writer of such eminence should long remain without further preferment. Dean Fotherby died in March, 1619, and the King nominated Dr. Boys as his successor. He was installed on May 3rd in the same year. The chief historical event in Canterbury during the remainder of Dean Boys' life was the marriage of Charles I. to Henrietta Maria, when, on June 13th, 1625, he preached in

the Cathedral before the King on the occasion of his marriage.[1]

Dean Boys died suddenly in his library at the Deanery, and was buried in the Lady Chapel on the 30th of September, 1625. In his will, dated September 10th, 1625, he says "As for my body I desire it should be buried in the litle Chappell next the Sermon House, with some inscription[2] or image in the wall next to the Sermon House doore." The monument erected to his memory is on the South side of this "litle Chappell." Access from the Lady Chapel to the Sermon House, or Chapter House, was through a door in the north wall of the chapel opposite to Dean Boys' monument. This door is filled up and its place partly occupied by the portrait and memorial of Isaac Bargrave. The door opened into the slype, or narrow passage, between the Lady Chapel and the Chapter House, and exactly facing it was another door in the North wall of the Sermon

[1] "Anno Dom. 1625. The 13 daye of June was maried Owre Nobell Kinge Charles att Canterburye."—Thanington Parish Reg.

[2] *See* Memorial Inscriptions, &c., p. 94.

House, no trace of which is now visible: it was filled up during the recent restorations.

Dr. Boys' collected works, which were published in a folio volume in 1622, and dedicated to King James, continued to be read until the troubles preceding the Commonwealth set in. Then they fell out of favour, for he was an uncompromising Churchman, who did not spare those who sympathised with the theology of the Puritans; and the Puritans regarded him without favour and without toleration. His writings were translated into German, and were published at Strasburg in 1683 and 1685. He was a man of most extensive reading, and had a wide knowledge of literature from which he quoted freely. He was also one of the greatest book collectors of his time.

In 1619 steps were taken to modify certain abuses which had grown up round the Cathedral Church, and it was agreed by the Dean and Chapter that the shops within the Cathedral Churchyard should not be opened, nor fruit or other things sold on

Sundays. It was also agreed that no more standing to sell commodities without the gates of the Church at any time or any market be allowed, but only for the time of the four Fairs.[1] The Fairs continued to be held in the Cathedral Precincts until 1826, when the custom was abolished.

In 1620 the question of preaching engaged the attention of the Chapter, and it was decided that a sermon should be preached every Sunday afternoon by the Dean, Canons and Preachers in their turn for ever. The Dean and five of the Canons present thought the Sermon House the fittest place, but Dr. Warner was in favour of the choir of the Cathedral, and the matter was submitted to the Archbishop, whose decision seems to have been given in favour of the Chapter House. Later on it was further agreed by the Chapter that the Sermons should be preached as they have been, "this decree to remain in force for one year." At the end of the one year it was again agreed that the afternoon lecture should continue until midsummer,

[1] Acta Capituli.

1624, as heretofore, unless some able man should be found to preach instead of the Dean, Canons and Preachers. This the Chapter, we are told, "earnestly study to bring to pass and perfection, to God's glory and the Church's honour." At midsummer Robert Proctor, Fellow of Peter House, Cambridge, was engaged to read the sermon, "Mr. Dean to provide him with diet and lodging," and each of the twelve Canons agreeing to pay forty shillings a year to Mr. Proctor. The Six Preachers were to pay him ten shillings each, or to preach one sermon either in person or by deputy.[1]

Dr. Boys was exemplary in character; his life was pious; his abilities great. Fuller suggests that he received no higher preferment owing to a great prelate having borne him no good will in consequence of animosities between the unnamed prelate and Boys while they were at Cambridge. Of this we know nothing. Had he been made a bishop he would probably have been an ornament to the bench, but it is doubtful whether he would have been happier

[1] Acta Capituli.

or more useful than he was as Dean of Canterbury.

In 1605 he married Angel Bargrave, sister of his successor in the Deanery. She survived him, until November, 1645.

VII.

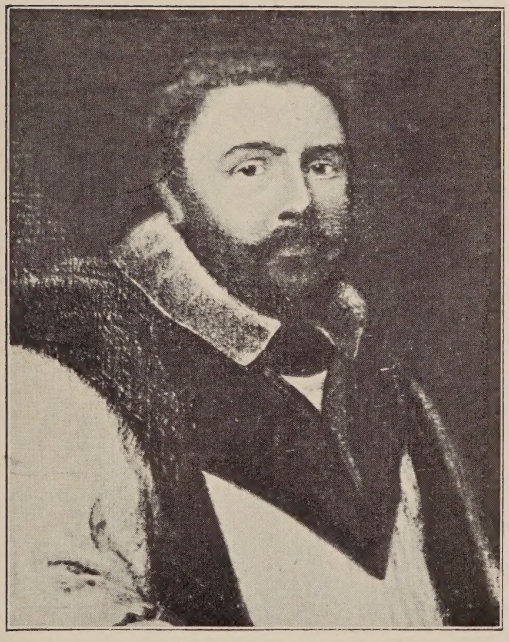
ISAAC BARGRAVE.

1625—1643.

Archbishops : ABBOT, LAUD.

ISAAC BARGRAVE, sixth son of Robert Bargrave, of Bridge in Kent, was born in 1586. He was educated at Pembroke College, Cambridge, where he took his degree of B.A. in 1606;[1] but Todd[2] asserts that he was entered early at Clare Hall, Cambridge, where he proceeded M.A. Of his school days we know nothing, though it is probable they were passed at the King's School, Canterbury. In

[1] Add. MSS. 5885. [2] Lives of the Deans, p. 100.



ISAAC BARGRAVE.

To face p. 78.

1611 Bargrave was incorporated M.A. at Oxford. In 1614 he was preferred by Thomas Bargrave to the rectory of Eythorne, which he held until he was deprived shortly before his death. His other parochial preferments in the diocese of Canterbury were the vicarage of Tenterden in 1627 and the vicarage of Lydd in the same year. Tenterden he resigned when he accepted Lydd, and the latter living he resigned when he was collated to Chartham in 1628. Chartham he held until his death, when the Parliament, assuming the right to present, bestowed the rectory upon Edward Corbett, a Fellow of Merton College, Oxford, who was then in deacon's orders.[1]

Bargrave's first appearance before the King was at Cambridge in 1615, when James visited the University while Dean Neville was Master of Trinity. For the King's entertainment the Comedy of Ignoramus, written by George Ruggle as a satire upon the lawyers, was performed, and in this Bargrave took a part. Soon after this he became Chaplain to the Prince

[1] Register of Inductions.

of Wales, and Rector of S. Margaret's Westminster. About the same time he went to Venice as Chaplain to Sir Henry Wotton, the English Ambassador there, and made the acquaintance of Father Paul, author of the History of the Council of Trent. He returned from Venice in 1618 with a letter of introduction to the King.

In 1622 he was promoted to a Canonry in Canterbury Cathedral, and for the next six years was held in great esteem as a diligent and faithful pastor by the Parliament, "who took the Sacrament constantly at his hands" in S. Margaret's Church, "and advice from his mouth often in Convocation."[2] But early in this period he incurred the anger of James in consequence of a sermon preached before the Commons. For this sermon Bargrave took as his text "I will wash mine hands in innocence, and compass thine Altar," and spoke with warmth against the influence of popery, bad counsellors, and corruption. This sermon did not diminish Prince Charles's esteem for the preacher, for, soon after his

[2] Lloyd's Memoirs, p. 687.

accession to the throne, he nominated Isaac Bargrave to the Deanery of Canterbury.

Placed in a position of responsibility a man is apt to modify his opinions, or to view matters from a different standpoint; and this seems to have been the case with Bargrave. During the closing years of the life of James he had been one of the favourites of the popular party. He who had preached against popery and evil counsellors was now charged by the people with being a patron of the abuses he had condemned, and was destined to suffer at the hands of those who had once been or professed to be his friends.

Of Bargrave's life as Dean of Canterbury, we have but few particulars, and they go far to prove that in his new position his behaviour was not conducive to happiness. It is true that in 1628 there was a decree passed with the general consent of the Dean and Chapter, which gave promise of better things than those which actually occurred. In that year it was ordered that every man should do all in his power to

refurnish the ancient library of the Cathedral; that a book should be provided wherein the names of benefactors should be registered; and that the two uppermost desks should be fitted for the receipt of such books as might be given to the encouragement of so good a work.[1] But before this Bargrave's troubles had begun. In 1627 the Chapter agreed that William Jordan, the Vicar of S. Paul's, Canterbury, should be admitted a Minor Canon of the Cathedral. Opposite to the entry recording this appointment the Dean wrote: "I protest against this decree as a matter utterly mistaken. Mr. Jordan being nominated and admitted by me, Isaac Bargrave."[2]

In the next year he fell into disfavour with the citizens of Canterbury owing to the ravings of one James Farrell who had said "there were ten thousand men in England who had as lief the king should be dead as the Duke" of Buckingham. The Dean thought little of this, and was disposed to allow the rash expression to pass unnoticed. The clamour of the people,

[1] Acta Capituli. [2] Ibid.

then so loyal, compelled him to take action; Farrell's confession was sent to the Government, who took a serious view of the matter, and instructed the Attorney General to take proceedings against him.[1]

One would hardly expect to find the Dean of Canterbury embroiled with the dredgers of Whitstable; yet Bargrave was. In 1633 George Kempe and other fishermen petitioned against the Dean, at whose suit they had been arrested on the pretence that the liberty of taking oysters belonged to him, and they had been sued in the Dean's own court. The petitioners prayed to have the suit removed to another court, and in answer to this the Lords of the Admiralty requested Bargrave to forbear such prosecutions until he had satisfied them of his right. This satisfaction he was unable to give, and nothing more was heard of the matter.[2] In the same year he claimed precedency before the Deans of London and Westminster; and again in 1633, it is said, caused an instruction to be conveyed to the Ministers and Elders

[1] Dom. State Papers. [2] Ibid.

of the Walloons that their congregations must resort to their parish churches; it has also been asserted that this proceeding did not meet with the approval of Laud; but a reference to original documents shows that this action was commenced by the Archbishop himself,[1] and that the Dean merely acted as one of his Commissioners.

In Laud's correspondence there are many references to Bargrave, and the Archbishop's good offices were frequently required to compose differences between the Dean and his Chapter. In one letter the Primate expresses his grief that he should have taken so much trouble for the honour and peace of the church with so little success. At one time Bargrave charged William Somner with unkindness and unneighbourly dealing, because Somner, when preparing the muster rolls of the clergy, had not advised with him upon the tax to be levied; at another time the care of the Cathedral muniments gave rise to discussion in the Chapter; the appointment of a Petty-Canon; the letting of the Canons' houses;

[1] Cross's Hist. of Huguenot and Walloon Church, pp. 100-105.

a vault which the Dean claimed from Prebendary Peake; all these trifling differences were referred to the Archbishop. There was generally one peevish disagreement or another to disturb the Church; and at length Laud, tired of these constantly recurring complaints, wrote: "The plain truth is I see somewhat in all . . . . but this stiffness on all sides will breed no peace to yourselves nor reputation to the Church."

Thus Bargrave had alienated all parties with whom he had been brought into contact; and when the Long Parliament met he was practically without a friend. His wife's cousin, Sir Edward Dering, introduced a bill for the abolition of Deans and Chapters, and Bargrave was fined £1,000 as a prominent member of Convocation. In May 1641 the Dean and Dr. Hacket appeared before the Commons and presented a petition from Cambridge University and the officers of Canterbury Cathedral against the bill, which, for the time, was dropped, but subsequently revived and passed. Bargrave's unpopularity increased, and in 1642 Colonel

Sandys appeared at Canterbury, and attacked the deanery, and brutally used the Dean's wife and family. Bargrave, while this was going on, was at Gravesend, whither Sandys followed, and arrested him and cast him into the Fleet prison. There the Dean lay three weeks, and was then released without having been brought to trial. This was in September. Broken in health, he returned to Canterbury, where he found the Communion table overthrown, the monuments of the dead violated, the organ spoiled, the ancient rails and seats broken down, the surplices torn, and the pavement strewed with the leaves of bibles, prayer books and service books.[1] Bargrave rapidly sank, and died in January, 1642-3, at the age of 56. He was buried in the Lady Chapel, where his portrait, painted on copper, still remains.[2]

Dean Bargrave's contribution to our printed literature is limited to three Sermons; one of which he published in 1624; the other two in 1627. The first is the sermon preached before the House of Com-

[1] Mercurius Rusticus, p. 119.

[2] *See* Memorial Inscriptions, &c., p. 90.

mons, which has already been referred to; the others are against Bribery and against Self Policy; "both of which," he says, "I will be bold to call, the character of mine own heart toward the publike good of our Church and Commonwealth."[1]

In 1618 he married Elizabeth Dering, then of Egerton, daughter of John Dering of Pluckley, by whom he had a family. She died in 1667, aged 74 years.

Archbishop Laud was at Canterbury in 1634, when the Cathedral was furnished with two candlesticks, tapers, a basin for the oblations, a cushion for the service-book, a silver-gilt canister for the wafers, a chalice with the image of Christ and the lost sheep and of the wise men and star engraved on the sides and cover, and other utensils, all of which he consecrated.[2]

In 1636 Dr. John Warner, Canon of Canterbury, and afterwards Dean of Lichfield and Bishop of Rochester, gave the font which now stands in the nave of the Cathedral. It was pulled down during

[1] Todd's Lives, p. 119. [2] Perry's Hist. Ch. Eng., i. 490-1.

the Commonwealth, but the materials were preserved by William Somner, and it was re-erected at the Restoration. There it remained until 1785, when it was ordered to be removed to the "Baptistery" on the North side of the Church. In 1896 it was restored by Dean Farrar to its original position. Previously to Warner's gift the only font the Cathedral had after the Reformation seems to have been that mentioned in the Inventory of 1584: "A Bazen of brasse for Christenings with a foote of Iron to stand vpon."

VIII.

GEORGE AGLIONBY.

1643.

Archbishop: LAUD.

After the death of Isaac Bargrave, George Aglionby was nominated by the King, while at Oxford, to the Deanery of Canterbury. He was descended from an ancient Cumberland family, which, it is said, came to England in the time of William I. For our purpose it will be sufficient to say that one Edward Aglionby was M.P. for Carlisle in 1529-30, and again from 1547 to 1552. He was also Sheriff in 1544-5. This Edward was the father of

three sons, John, Edward and Thomas. In due time John and Edward represented Carlisle in Parliament, and Thomas sat for Beverley. John Aglionby, the eldest son, married a daughter of Richard Selkald of Corby Castle, by whom he had a son, Edward, who was M.P. for Carlisle in 1584-5 and 1593. He married Elizabeth, daughter of Cuthbert Musgrave of Crookedyke, and had two sons, Edward and John. Edward was M.P. for Carlisle in the Parliament of 1624-5, and married Jane, daughter of Henry Brougham. Their son John became a zealous Royalist. John Aglionby, second son of Edward by Elizabeth Musgrave, matriculated at Queen's College, Oxford, in 1583, at the age of sixteen years, and became a Fellow of his College in 1597 and Principal of S. Edmund's Hall, Oxford, in 1601. He subsequently became Chaplain to Queen Elizabeth and James I., and was one of the translators of the New Testament. He was rector of Bletchingdon from 1601, and of Islip in Oxfordshire from 1607 until his death in 1610. He is reputed to have been a very

learned and accomplished man.[1] He was the father of George Aglionby, Dean of Canterbury, who was educated at Westminster School, from which he was elected to Christ Church, Oxford, where he matriculated in 1619, aged sixteen. He graduated B.A. in 1623, and successively proceeded M.A. in 1626, B.D. in 1633 and D.D. in 1635. In 1632 he accepted the vicarage of Cassington, Oxfordshire, and, on the death of his uncle, Dr. John King, in 1638, was promoted to a Stall in Westminster Abbey. In the following year he was made a Prebendary of Chichester, and in 1642 compounded for the Deanery of the same Cathedral. For sometime he was a master of Westminster School, and was tutor to the young Duke of Buckingham.[2] He was a great friend of Thomas Hobbes of Malmsbury, and was held to be one of the most learned and witty men of his University, whose conversation could attract such men as Henry Cary, Viscount Falkland. His only contribution to literature appears to have been some verses written on the

[1] Foster's Collect. Gen. and Alumni Oxon.

[2] Alumni Oxon.

occasion of the marriage of Charles I., and printed in Oxford Poems.

He was deprived of his Stall at Westminster, but the same cannot be said of his appointment to Canterbury; for there he was never installed, and it is highly probable that he never visited his Cathedral. Among the manuscripts preserved in the Library of Canterbury Cathedral there are two references to Dr. Aglionby. The first is in a fragment relating to the Treasurer's Accounts, and is dated April 20th (or 26th) 1643. It is as follows:—

> "It is decreed that the sume of Twenty and five pounds, due to the Deane and Chapter of Christ Church Cant: at the feast of the Annunciation of the blessed Virgin last past, as ye former moiety of this yeares double rent for ye manour of Leysdowne, shall be divided between Mr. Deane designed and the prebendaryes heere under specifyed. Viz:
>
> Decano designato sub-divided
> Vicedecano D.Casaubon. 2. 1. 6."

Then follow the sums apportioned to each

Prebendary. It would appear that "Mr. Deane designed" received nothing; but that there was in April, 1643,[1] a "Dean designate" is beyond question; and that was Aglionby. Then there is an undated letter from him, addressed to Dr. Baker, then Treasurer of the Cathedral:—

> "Mr. Treasurer,
>
> I desire you to write me a word or two by this bearer of what concerns me from your office. I presume you understand my meaning, and I doubt not you will so much favour
>
> Your very lo. friend,
>
> Ge. AGLIONBY."[2]

This letter is cautiously worded, but its object is clear; it refers to the income to which, as Dean, he considered he was entitled. What the answer was we have, at present, no means of ascertaining.

In 1635 Aglionby married Sibilla Smith, of S. Martin-in-the Fields, London. He died at Oxford, in November, 1643, and was buried in Christ Church Cathedral there.

[1] LeNeve says Aglionby was constituted Dean on May 6.

[2] Christ Church Letters, Vol. II.

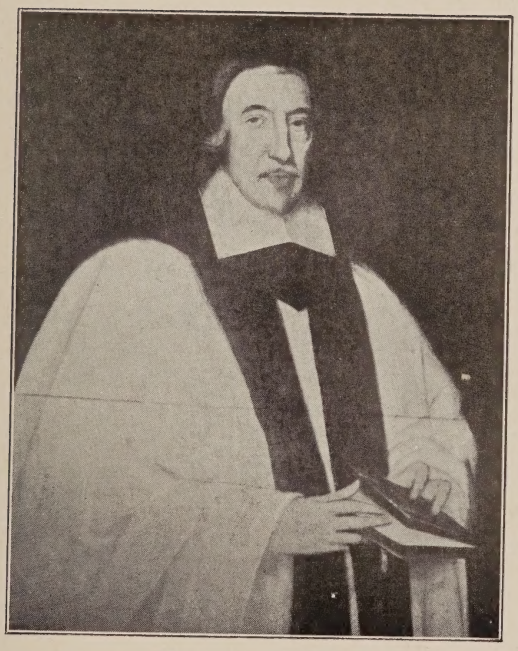
IX.

THOMAS TURNER.

1643-1672.

Archbishops: Laud, Juxon, Sheldon.

Thomas Turner, son of Thomas Turner, was born in the parish of S. Giles, Reading, in or about 1591. His father was Alderman and Mayor of Reading, but belonged to Heckfield in Hampshire. Of the school at which young Thomas received his early education we know nothing. In 1610 he was admitted to S. John's College, Oxford, at which two Fellowships were appropriated to persons from Reading. At S. John's he was placed under the tuition



THOMAS TURNER.

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of Juxon, then a Fellow of this College, and afterwards Archbishop of Canterbury, when Thomas Turner was Dean of the Cathedral. He was diligent while at Oxford in his application to learning, and in due course was ordained and became distinguished as a divine.

In 1623 his College presented him to the vicarage of S. Giles, Oxford, and he held that living until 1628.

Laud became President of S. John's College soon after Turner's admission, and early entertained a liking for him on account of his great parts and studious disposition. He appointed him his domestic chaplain, and in 1629, being then Bishop of London, presented him to the Prebendal Stall of Newington in S. Paul's, and in the same year to the Chancellorship of the same Cathedral. Charles I. presented him to a Canonry in S. Pauls, and made him his Chaplain in Ordinary. In this capacity he won the approbation of the King by his talents as a preacher; and, as a further proof of the royal esteem, received the

rectory of S. Olave, Southwark, which he held with that of Fetcham in Surrey.

In 1640 Turner preached before Convocation in S. Paul's, when he chose for his text "Behold I send you forth as sheep in the midst of wolves," and commented on the fact that all bishops held not the reins of church discipline with an even hand; that, while some were too easy, aiming at praise for being lenient, they cast on other bishops, who were more severe in exacting obedience, the imputation of being too rigorous. As a remedy for the evil he recommended all bishops to enforce with strictness a universal conformity. There can be little doubt that more strictness was required at that time; but, considering the temper of the people, and the increasing number of those who were on the point of open rebellion against Church and State, one may question the wisdom of the advise. We must admit that there ought to be no compromising with truth for any end; but there is a time to keep silent, and to refrain from words which can only embitter opponents. The strife had already begun,

and Turner's sermon could not have assisted towards quieting it.

On the elevation of Dr. Henry King to the See of Chichester, Turner was chosen by Charles to succeed him as Dean of Rochester. This was in 1641, and Turner held Rochester until, by the death of Dr. Aglionby, the Deanery of Canterbury became vacant, when the King nominated Dr. Turner to succeed him. Upon this preferment he voluntarily resigned the living of S. Olave. Thus Dr. Turner became Dean of Canterbury; but seventeen troublous years elapsed before he could enter into his office, and during those years he suffered, like many other loyal churchmen, and his Cathedral Church suffered also, and to a greater extent.

It is probable that Dr. Turner was in attendance on the King during his stay at Oxford; it is certain that he had permission to visit his Royal Master while in the Isle of Wight, and there can be no doubt that he was a sincere mourner at the King's tragical death. His adherence to the Royal cause brought upon him much distress; he was

abused, pillaged and imprisoned. Three of his houses were plundered of furniture and books. The Committee of Surrey gave the books to Dr. Staunton, who, sometime after the Restoration, restored a few of them to their rightful owner. At his church at Fetcham he was seized because he had supplied the King with money. It is asserted that those who held him prisoner trampled the Book of Common Prayer in the dirt before his face; that they dressed a trooper in a surplice, and directed him to precede the Dean, whom they carried a prisoner to the White Lion in Southwark.

After this, Turner retired to his estate in Hertfordshire, but he was not left in peace. The Committee for that county summoned him before them, and the Chairman charged him with malignancy for attending the King and praying for him. To this charge he replied that his duty as Chaplain obliged him to attend the King, and that he never prayed for him without praying for the Parliament also, and that by the express order of his Majesty.

For the condition and history of Canterbury Cathedral from the death of Dr. Aglionby to the Restoration, the records are particularly scanty. We know the Chapter sat in 1643, for in that year they decided to pay a small sum to the widow of Dean Bargrave; but the *Acta Capituli* and the Cathedral Treasurer's accounts for the time are all lost. The only records we have to guide us are the Burghmote Books, in which there is frequent mention of Christ Church. Unfortunately they make no mention of the infamous proceedings of Richard Culmer and the destruction that he wrought; but they are set down in his own scandalous book "Cathedrall Newes out of Canterburie," and to that book I must refer my readers for his share in the ruin of many a priceless work of art. Turning from him and his doings, it is gratifying to find the city rulers often attending the Cathedral for public worship.

There was trouble about the payment of taxes by those residing within the Precincts, some of whom threatened to sue the collectors for distraining, when the

city authorities promised to hold their officers harmless. This distraining was "for the moiety of the £400,000 subsidies." In July of the same year the Council "ordered that Mr. Mylles and Mr. Tressee, collectors for the twelve weeks' cess in Christ Church, shall be borne harmless for the same by this Court."[1] It was in connection with the non-payment of this cess that the official books of William Somner, the historian, were seized by the collectors, as he declined to recognize the authority of the Parliament.[2] In May, 1645, the Burghmote ordered the Market Cross at the Bull Stake to be taken down, and the Chamberlain of the City to buy "the iron and ironwork now lying in the Cathedral, which was brought hither out of the Cathedral Church," being probably part of the iron work belonging to the font.

In 1646 the members of the Council agreed to meet at the Town Hall about 9 o'clock, a.m., on the 5th November, to attend the Mayor to the Sermon in the Cathedral, "for the more solempe solempnitie of the said day." In 1648, Thomas Ludd, a

[1] Burghmote Book.

[2] *See* Canterbury Marriage Licences, 2nd Ser., p. iii.

member of the Council, made known that it was his "dearest desire and determined resolution" to bestow upon the Mayor and Corporation yearly for ever one sermon to be preached on Holy Cross Day immediately before the election of the new Mayor, at any church the Mayor, for the time being, might think fit. And in the same year it was ordered that the members of the Council who go to church on Sabbath days to hear sermons shall go in their gowns or pay a fine. This order was cancelled on the 30th of October, 1649, but on the same day the Mayor and Council agreed to go to the Cathedral at 9 o'clock and 1 o'clock on November 5th in their gowns.[1]

On the 5th day of the 5th month, 1650, "The church did unanimously agree to break bread in the Sermon house, and ordered that henceforth it should be there"; and a fortnight later the same "church agreed to make use of the cathedral plate which was offered by the sequestrators."[2] In October, 1650, three members of the Council proved that they had expended £16 4s. 9d.

[1] Burghmote Book.

[2] Minute Book of Guildhall Street Chapel, Canterbury.

about soliciting and promoting the business of "charitables" relating to the city, to the Six Preachers of the Cathedral Church, and to the school and alms-people of the same Church. The Court agreed to pay £7 4s. 9d. as the city's portion, and advised the applicants to wait on the Six Preachers, the schoolmaster and the usher to ask them to pay £9, "which this Court doth conceive they will most willingly pay and satisfy."

In 1654 the Council ordered a door to be set up at the entrance to the Mayor's and Aldermen's seat at Christ Church, and in the following month the Mayor was paid £1 3s. 3d. for work done in the Sermon House. These are some of the entries in our city records relating to the Cathedral during the Commonwealth; but on the 16th of October, 1660, the Court of Burghmote met again "in the year of the reign of our Sovereign Lord Charles the Second, now King of England, the twelfth," when the Oath of Supremacy and Allegiance was taken by some of the members, while others put off the test until December or January.

On the 10th August, 1660, Dr. Turner entered into possession of his Deanery, and the Chapter set earnestly to work to put their church in order. The Treasurer's accounts show many sums laid out in 1660, 1661 and 1662, for providing diaper and damask for the communion table, purple kersey for the communion stools, mats for the Sermon House, wooden candlesticks for the choir; for work for the gentlewomen's pews; for "sackbutters and cornetiers;" for writing the prayers in the King's School; for ruled paper for a book for the organist; and for repairs to Arundel and Bell Harry Steeples.

For more urgent requirements the Dean seems to have advanced money, and to have been repaid by the Chapter, for the Treasurer "payd to Mr. Deane which he had layd out for the Church:—

"For plate for the Communion

Table.....	£132	0	0
,, Hangings for the Choir	52	5	0
,, Crimson damask	8	0	0
,, Fringe.....	17	18	0
,, Sarcenet.....	0	18	6

For The Common Prayer Book, to be kept as a record 2 0 0
„ The Great Seal to it... 7 0 0"

Giving a total of £220 1s. 6d. expended by the Dean. In addition, ten shillings were given to William Somner "which he had payd for bringing the font bowle and other materialls of stone and yron from ye towne into ye church." In 1663 the Treasurer paid 9s. 6d. for the carriage of the Brazen Eagle from Faversham to Canterbury.[1]

The font bowl and other materials sent into the Cathedral by Somner were the materials which he obtained when Bishop Warner's font was pulled down, and had been kept by him until the Restoration. This font was re-erected in 1663 in the place where it now stands.

It is not until 1670 that we can obtain any information of the proceedings of the Chapter during Dr. Turner's tenure of office. In that year there was a fire at

[1] For this Eagle the Chapter paid £4 to William Burroughs the maker of it.

the Cathedral, and some of the Minute Books were wholly or partially destroyed. In the same year Warner's legacy of £500, left to be laid out in the purchase of books for the Cathedral Library, was considered, when it was found that £447 had already been spent. The remaining portion of the money (£53) was put into a bag, "and laid in the great bar chest with three locks and keys," and ordered to be kept in the inner room of the Audit house.

For twelve years Dr. Turner was in actual possession of this Deanery, and these he spent in the government of his Cathedral and in endeavouring to repress the scandals which were then all too frequent. During the seventeen years of his life, from 1643 to 1660, and the twelve years that he resided at Canterbury, he had passed through many hardships, and had done much work; but he had had uninterrupted good health. Now his end was drawing nigh, and, patiently suffering from a painful disease, he died in October, 1672, at the age of 81, and was buried in the Lady

Chapel of his Cathedral, where there is a mural tablet to his memory.[1]

His character, according to Dr. Du Moulin, was a very admirable one. He was generous, liberal and free from pride. To his Cathedral and its Library he was a considerable benefactor. In thankfulness for an escape from danger, he dedicated to the Holy Table of the Cathedral a copy of the Bible with covers of silver double gilt. This Bible remains to our own days, and still occupies a place on the Communion Table. To S. Paul's Cathedral, to Trinity College and to Corpus Christi College, Oxford, he contributed freely. Nor did his gifts end here; for, during their lives, he took into his own care his aged parents, and after their death he gave up the estate which he had inherited to his younger brother.

The Dean married Margaret, daughter of Sir Francis Windebank, Secretary of State to Charles I., and had three sons: Francis, successively Fellow of New College, Oxford, Master of S. John's College,

[1] *See* Memorial Inscriptions, &c., p. 91.

Cambridge, Prebendary of S. Paul's, Dean of Windsor, Bishop of Rochester and Bishop of Ely. William, the second son, became Archdeacon of Durham. Thomas, the youngest son, became Fellow, and afterwards President of Corpus Christi College, Oxford, Archdeacon of Essex, Prebendary of Ely and Prebendary of S. Paul's. Dr. Turner's wife survived him until July, 1692, when she died aged 84, and was buried in the church of S. Giles, Oxford, near to the body of her son William.

30. *Dr. Thomas Turner, Dean of Canterbury. Died October* 8, 1672.

"Son of Thomas Turner of Heckfield, in Hampshire, Alderman and Mayor of Reading in Berkshire; born in St. Giles's, Reading; admitted of St. John's College, 1610; Dean of Canterbury, 1643. He died October 8, 1672, in the evening, ætat. 81, leaving behind several sons, which he had by his wife, Margaret daughter of Sir Francis Windebank, knight, of whom Francis, Bishop of Ely, was one.

"I have often heard it reported from one of his sons, Dr. Thomas Turner, President of C. C. C. Oxon. that his father, upon mention of the Windebanks would often say, *he had been the laughing-stock and leaning-stock of that family*, meaning he had been despised and ill-used upon his first marriage, as if he had disparaged the great name and family of *Windebank*, and yet afterwards they had been glad to hang upon him, and were supported by him.

"The same Dr. Thomas Turner was used to say of his father, that he had frequently this saying, *Grammar, Logic, and Love will be always revenged upon their enemies*, meaning, they that despised the servile rules of Grammar and Logic would often betray the want of them; and they who laughed at others for being in love, were often caught in the same snare." *Ibid.*

Reg. Lib. i. 64.

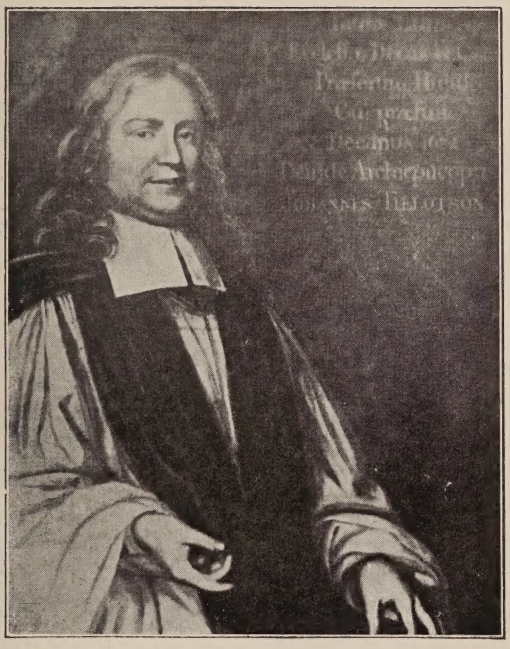
X.

JOHN TILLOTSON.

1672—1689.

Archbishops: SHELDON, SANCROFT.

On the 14th November, 1672, the Chapter elected John Tillotson, to the Deanery of Canterbury. He was the son of Robert Tillotson, a clothier of Halifax, in which place his son was born and baptized in 1630. His father, who was a rigid Puritan, brought up his son in the same principles, and bestowed upon him the best education that was available in his time. At the age of seventeen he was sent to



JOHN TILLOTSON.

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Cambridge, where he was admitted a probationer of Clare Hall and placed under the tuition of David Clarkson, an eminent Presbyterian divine.

In 1650 he graduated B.A., and in the next year, as Clarkson had resigned his position in the College, Tillotson was elected Fellow in his room, and soon after became Tutor. The duties pertaining to this office he discharged with care and judgment. He proceeded M.A. in 1657, and was soon after invited by Edmund Prideaux, then Attorney General, to become tutor to his son.

At home and at the University, Tillotson's surroundings were all of a puritanic character. His father was a Puritan; his Tutor was a Puritan; and Holdcroft, who shared his rooms at Cambridge, belonged to the same party. Yet he soon became inclined to larger and more liberal opinions, and to a dislike of the books which were placed in his hands. But when he read the writings of Chillingworth, whom he styles "incomparable, and the glory of his age and nation," his mind was turned from its

narrow prejudices, while he maintained the strictness of life in which he had been brought up.

When Tillotson obtained his Fellowship, Clarkson, who had accepted the living of Mortlake, transferred his pupils to him, and they, with others who were added, expressed in later years their high opinion of his piety, diligence in study and care for those who were placed in his charge. His conduct while he lived at Cambridge was beyond reproach. But in after days he was virulently attacked, and accused of being "seasoned with the principles of resistence and rebellion" when he first entered the University. The charge was soon proved to be without foundation: the "seasoned" rebel was then aged seventeen years!

Tillotson's removal from Cambridge to the house of Attorney General Prideaux was a distinct advantage to him in life. His residence in London enabled him to become acquainted with Browning, Bishop of Exeter, with Hacket, afterwards Bishop of Lichfield, and other prominent men. After Prideaux's death Tillotson remained in the metropolis

until the Restoration. He hoped to be allowed to retain his Cambridge Fellowship, but in this he was disappointed; for Dr. Gunning, afterwards Bishop of Ely, who had been expelled during the Commonwealth, and Clarkson put into his place, induced the College to restore him, and, by so doing, to exclude Tillotson.

The exact date of Tillotson's ordination is not known. He was ordained by Dr. Sydserfe, Bishop of Galway, at the end of 1660 or early in 1661, about which time he preached a sermon from S. Matthew VII. v. 12, at Cripplegate. At that time he was among the Presbyterians, and attended (as an auditor) the Savoy Conference on the Liturgy. At this time Calamy was offered the Bishopric of Lichfield, and, if he had accepted, Tillotson would have been preferred to a Canonry in that Cathedral. But Calamy declined, and Tillotson severed his connection with the Presbyterians, accepted the Act of Uniformity, became a member of the Church of England and preached his first sermon as such at Oswaldkirk in Yorkshire.

The first office he held after his ordination was the curacy of Cheshunt in 1661 and 1662. The nearness of this parish to London enabled Tillotson to pay frequent visits to his friends in the city, and to keep up his acquaintance with them, and to preach for them when invited. His sermon on the Advantages of Early Piety was delivered at S. Lawrence Jewry in 1662, in which year he was elected by the parishioners to the living of S. Mary Aldermanbury, of which Calamy had been deprived in consequence of his refusing to subscribe the Act of Uniformity. This living Tillotson declined to accept. In the next year he was offered the rectory of Kiddington in Suffolk, and accepted it. His stay there was short, for in November, 1663, he was elected Preacher at Lincoln's Inn, and at once resigned his Suffolk living, where, it must be added, his ministrations were not admired.

The choice of the Benchers of Lincoln's Inn was soon shown to have been judicious; Tillotson's reputation as a preacher attracted general attention, and procured him the

appointment of Tuesday Lecturer at S. Lawrence Jewry in 1664, where his discourses always drew numbers of hearers, among whom the London clergy were conspicuous; they came "to form their minds," and to listen to sermons of a new style. Hitherto it had been customary to introduce quaint conceits and pedantic quotations; but of these there was no trace in Tillotson's sermons; the charm of the compositions was derived from the benignity and candour which appeared in every line of his writings; and Dryden frequently owned that, if he had any talent for English prose, it was due to his having read the writings of Tillotson.[1]

In the same year the Lord Mayor invited him to preach to himself and the Aldermen of the City at S. Paul's. At that time he took for his text "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." At the request of his hearers the sermon was printed, and was afterwards expanded and improved, and was

[1] Macaulay, Hist. Eng. i. 158.

considered to be a perspicuous and convincing defence of religion.

The corruption that was at this time overspreading the national life now attracted his serious attention. The narrowness and extravagance of the times preceding the Restoration, and the immorality which followed the return of the King, predisposed men's minds to irreligion and irregularity of life. This condition of things, moral and religious, urged Tillotson to labour with zeal in his endeavours to make the people feel the reasonableness of the truths and precepts of Christianity. He believed Popery was at the root of the evil, and thought the aim was to make men atheists that they might the more easily become Papists. He considered Popery as such a corruption of the whole design of Christianity that he felt it to be his duty to set himself resolutely against it. His success in this endeavour was acknowledged by Lewis du Moulin, Camden Professor of History, until the Restoration, but it brought him into conflict with John Sergeant, a secular priest, who had seceded to Rome about 1642, and was

now employed in writing books in defence of Romanism.

In 1670 Dr. Gunning was raised to the Bishopric of Chichester, and his Stall in Canterbury Cathedral became vacant. To this Stall Tillotson was preferred by the King. In 1672, on the death of Turner, Archbishop Sheldon recommended Tillotson as Dean of Canterbury, and he soon entered on his new duties. This promotion placed him in a position of wider usefulness. He felt no inclination to slacken his labours; nor had he any desire to augment his fortunes. Although Chaplain to the King he did not content himself with the bare residence in his Cathedral prescribed by the Statutes, on the plea of his obligation to attend the Court; but devoted all the time he could to his onerous duties there. Money was spent on repairs to his church; the laxity among some of the lower members was looked into; one Minor Canon was expelled because he was a reproach to his profession; a "substitute" was suspended "for great and scandalous offences."[1]

[1] Acta Capituli.

The baleful influences of the Court and the "classes" had not only demoralised the "masses," but had extended to the Church itself; and it needed the firm hand and the moral courage of a great and good man to check abuses and punish wrongdoers. Such a man was Dean Tillotson, who had been trained and educated in the austere morality of the Puritans, and had maintained his character unspotted through the years of the disreputable life of Charles II.

The favours bestowed on him by the King did not abate the energy with which he attacked the Church of Rome, and the exposure of her principles frequently occupied him when preaching at Whitehall. His sermon on "The hazard of being saved in the Church of Rome" offended the Duke of York, who, until then, had concealed his adherence to that Church, and continued his attendance at the Royal Chapel. On November 5th, 1678, Tillotson, preaching before the House of Commons, declared that, in his judgment, Pagans were more trustworthy members of society than men

who had been formed in the schools of the Popish casuists. Two hundred years after the event we may be allowed to smile at the activity displayed against Rome; in Tillotson's days the danger was real, as was shewn when James II. succeeded to the throne. But while the Dean exercised all his powers against Roman Catholicism, he was not unmindful of the Nonconformists who were without the pale of his own Church. In 1668 and again in 1674 he joined in treaty for a comprehension of such as could be brought into his own communion; but his efforts and those of Stillingfleet were frustrated; the Bishops refused their assent to the proposals, and the endeavours to bring about a compromise came to an end.

The flight of the King in 1688 brought changes to many, both in Church and State. As far back as 1677 Tillotson had become acquainted with the Prince and Princess of Orange, and probably had been able to show them kindness during their stay in Canterbury. While there they occupied the house of Sir William Mann (not an inn, as

has been erroneously stated) and the Dean may have lent them his plate. But of this there appears to be no evidence; all we know is that the City of Canterbury spent money on upholstery at Sir William Mann's house for the use of the Prince and Princess, and that a "marchpaine and a banquet of sweetmeats" was presented to them in the name of the City.[1]

Sancroft was suspended for refusing the oath to the new King, and Tillotson was appointed to exercise Archiepiscopal jurisdiction in the Province of Canterbury. Then he made one more effort to accomplish his plan of a comprehension with Dissenters, and recommended to the King the appointment of a Commission consisting of ten bishops and twenty divines by whom the proposed union was to be effected. Most of the bishops who had taken the oath and the divines met, and determined on several alterations in the Liturgy and the constitution of the Church. Their decisions were submitted to the Convocation of the clergy, and were rejected. Dr. Jane, who had been

[1] Chamberlain's Accounts, 1677.

elected Prolocutor in opposition to Tillotson, concluded his speech by declaring against any alteration of the laws.

In the same year (1689) Tillotson was advanced to the Deanery of S. Paul's, and his connection with Canterbury, as its Dean, ceased. When he went to kiss hands for the new appointment, he warmly thanked the King. "Your Majesty" he said, "has now set me at ease for the remainder of my life." "No such thing, Doctor," replied William, and told him that, when Sancroft ceased to fill the highest ecclesiastical station, he would succeed to it. "It is necessary," added the King, "for my service; and I must lay on your conscience the responsibility of refusing me your help." The Dean stood aghast: by nature he was quiet and unambitious: he was beginning to feel the infirmities of age; and he cared little for rank or money.[1] In April, 1691, he was nominated Archbishop of Canterbury, and was consecrated on May 31st. On the 18th of November, 1694, he was seized with illness while in the Chapel at Whitehall, and,

[1] Macaulay, Hist. Eng. iii. 116.

dying on the 23rd of the same month, was buried at S. Lawrence Jewry. "I have lost," said the King, "the best friend I ever had, and the best man that I ever knew."[1]

In 1664 Tillotson married Elizabeth, daughter of Dr. Peter French, by whom he had two daughters. Dr. French had married Cromwell's sister Robina, and Tillotson's wife was, therefore, the Protector's niece.

As a preacher Tillotson was thought to have surpassed all rivals living or dead. He still keeps his place as a legitimate English classic.[2] His splendid talents commanded respect; while his humility, benevolence, charity and moderation secured esteem. "He taught more ministers to preach well, and more people to live well, than any other man since the Apostles' days," said Burnet in the funeral sermon which he preached at the Archbishop's death.

He was a man of a clear head and of a sweet temper. He had the brightest

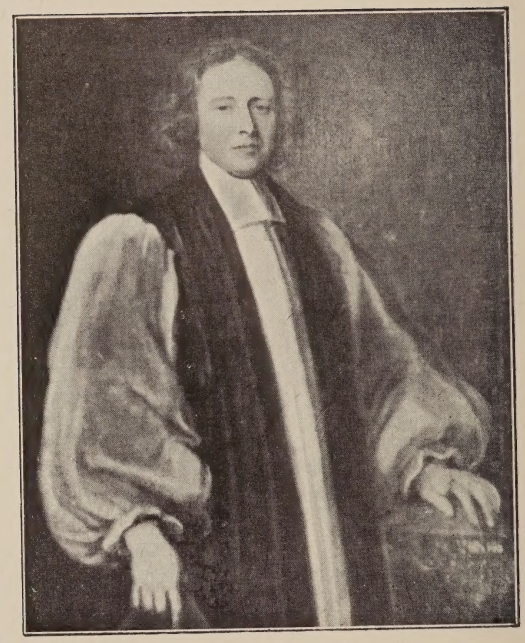
[1] Macaulay, Hist. Eng. iv. 71. [2] Ibid, iii. 108.

thoughts and the most correct style of all our divines, and was considered to be the most able preacher of his time. He was prudent, and was universally esteemed and beloved. No man contributed more than he did to make men love the worship of the Church of England.[1] He was one of the greatest of all the Deans of Canterbury.

During his time it was feared much inconvenience might arise from the many doors which then opened into the cloisters, and some of these doors were ordered to be bricked up; the gates and posterns about the church were also ordered to be stopped. The church windows were mended, and Mr. Smyth was paid £380 to repair the great and small organs. Four Minor Canons were appointed constantly to read the first lessons, and they were allowed two shillings each, "to be paid by them whose turns they read." In 1684 there was great and serious debate in the Chapter respecting the time at which prayers should begin on Sundays and Holy Days, and they were ordered to commence at nine o'clock. In

[1] Burnet, Own Times, i. 189.

1679 the Chapter decided to give £20 a year for seven years towards the rebuilding of S. Paul's Cathedral.



JOHN SHARP.

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XI.

JOHN SHARP.

1689-1691.

Archbishops: SANCROFT, TILLOTSON.

On the promotion of Dr. Tillotson to the Deanery of S. Paul's, John Sharp was nominated to succeed him at Canterbury. The Revolution of 1688 had occurred. The throne occupied by James had been declared vacant. William and Mary had been called to reign in his stead. The oath of allegiance had been taken by the Bishops to James, and they were much perturbed when they found a new King and a new Queen upon the throne, while its former occupant was

still living. That James had been faithless they all knew, and they were equally aware that he had lost the confidence of his people; but they could not conscientiously swear fealty to another: an oath of allegiance was binding in their eyes, and they could not be brought to take a new oath until the King, to whom they had sworn it, was dead. Among these was Archbishop Sancroft, who, with Lake of Chichester, Lloyd of S. Asaph, Ken of Bath and Wells, Turner of Ely, White of Peterborough and Trelawney of Bristol had been tried for what James termed rebellion, and had been acquitted. Sancroft was first suspended from his Archiepiscopal office in consequence of his refusal to take the new oath, and was afterwards deprived. Tillotson was consecrated Archbishop of Canterbury in 1691.

John Sharp was the eldest son of Thomas Sharp, a drysalter of Bradford in Yorkshire, who owned the estate of Woodhouse near that place. John was born at Bradford in 1644, and was baptized there by Mr. Blazet, a clergyman of the Church of England, a circumstance which in after

life gave him much satisfaction. His father being a Puritan and favouring the parliamentary party, Fairfax, while at Bradford, dwelt in his house, and offered him a commission in the army. But Thomas Sharp's wife was attached to the loyalist party and she persuaded her husband to decline the offer. Husband and wife differed on religious and political questions; but both were pious, honest and hospitable, and were highly esteemed by their neighbours. What the son of a Puritan father and a Church of England mother would become, it would have been difficult to foretell. As is not uncommon, maternal influence prevailed. She was careful to instil into the mind of her son her own principles of loyalty to the King, as well as a love for the Liturgy of the Church. At some risk of incurring the displeasure of Fairfax, she had preserved her copies of the Prayer Book in spite of the diligent search that had been made for that forbidden book; and one of these, at an early date, she put into the hands of her boy, and taught him to value it. She found him an apt pupil, for he admired the

prayers, and especially the Litany, with which he was much impressed; after he became a man it was read every morning in his own family as long as he lived.

All good influences, however, did not proceed from his mother. From his father he learned the spirit of devotion; from his earnestness in his private prayers the child gained impressions which were never forgotten. In addition to this devotional spirit he received from his father beliefs which he had to renounce in future years: Calvin's doctrine of predestination and reprobation were accepted, and he went to Cambridge a predestinarian, capable, as he then thought, of vindicating his principles against all who might dispute with him. At the University his harsh creed was overcome by the tact and persuasion of his tutor, and John Sharp became an altered man.

The only school at which Sharp, as a boy, attended was that of his native town. There his progress was so satisfactory that, when he was fifteen, his father decided to send him to Cambridge, and to maintain him there for seven years. Accordingly he was

admitted of Christ's College in that University in April, 1660, and was placed under the tuition of Mr. Brooksbank, with whom John Sharp's father was acquainted. His tutor bestowed great pains upon him, and encouraged him to lay all difficulties with which he might meet in his studies freely before him. This attention, it is gratifying to know, was remembered by Sharp, who never forgot how much he was indebted to his tutor; for whom he procured the vicarage of S. Mary's, Reading, and afterwards a Stall in Salisbury Cathedral.

While at Cambridge, Sharp studied mathematics, chemistry and botany; but in the early part of his college career his studies were interrupted by attacks of ague, and he returned to Yorkshire for the benefit of his health. In 1663, after his return to the University, he began to read divinity, using Dr. Lightfoot's "Harmony and Grotius on the Gospels," from which he derived much benefit. In 1664, the fourth year of his residence, he was elected a Scholar of his College. He greatly desired a Fellowship, but those for Yorkshire were all full,

and, although the Master and Fellows were friendly towards him, he failed. The prospect of this Fellowship, and the efforts he made to fit himself for it, were not without their value. From 1663, when he took his B.A. degree, he diligently studied Greek authors, until he proceeded M.A. in 1667.

His graceful and distinct manner of reading the lessons in the College Chapel attracted the attention of Dr. Henry More, who thus, although Sharp did not know it, became his friend, and was the means of putting him in the way of his first promotion. After he had taken his M.A. degree, and when his seven years at College were concluded, he left Cambridge to pursue his studies at Bradford. While there Sir Heneage Finch applied to Dr. More to recommend some one to be his Domestic Chaplain, and to undertake the tutorship of his sons, and Sharp was suggested as a suitable man. Before he had been in his father's house a month, he left it, and entered the family of Sir Heneage. This was the starting point in Sharp's public career. Finch became Lord Chancellor, and was thus placed in a position

to benefit his chaplain, who was ordained deacon and priest in August, 1667, and at once took up his residence at Kensington House. The time he could spare from his pupils he spent in his favourite studies, his patron furnishing him with such books as he could not afford to buy. Two years after his entrance into this family his health again gave way, in consequence of his devotion to his studies and the unreasonable hours in which he followed them. On this account he made up his mind to pay a visit to his father. This was the last time that father and son met. Within a month of leaving his home to resume his duties in London, his father died.

After this John Sharp resumed his Old Testament studies, for which he found time as he was without any cure of souls; and his patron preferred that he should read printed sermons in his ministrations to the family, rather than make and preach his own. Sir Heneage now began to look about for some preferment for his chaplain. He first endeavoured to secure for him the rectory of S. Peter, Cornhill, but this

had been promised to Beveridge afterwards Bishop of S. Asaph. When Dr. Mewes was consecrated Bishop of Bath and Wells in 1672, Sharp was made Archdeacon of Berkshire, being then twenty-eight years old.

In November 1673, Finch was appointed Lord Keeper of the Great Seal, which office carried with it the rights and responsibilities of considerable church patronage. The new Lord Keeper was a sincere churchman; and in order that he might bestow his patronage worthily, he wrote to Sharp that the greatest difficulty he apprehended lay in this question of patronage; "I would not," he said, "knowingly prefer an unworthy person; but as my course of life and studies has lain another way, I cannot think myself so good a judge of the merits of suitors as you are; I therefore charge it upon your conscience, as you will answer it to Almighty God, that upon every such occasion, you make the best enquiry, and give me the best advice you can."[1] For about ten years Sharp discharged this onerous duty. Among those who passed under his scrutiny was George

[1] Todd, Life of Sharp.

Bull, who was promoted to a Stall in Gloucester Cathedral, and afterwards became Bishop of S. David's.

On three occasions, all in 1675, Finch's rule as regards patronage was set aside, and he acted on his own judgment: A Prebend of Norwich, the living of S. Bartholomew by the Exchange, and the rectory of S. Giles-in-the-Fields were all bestowed by the Lord Keeper upon his chaplain, whose advice in these cases he did not ask. S. Bartholomew's he resigned, soon after his institution, for S. Giles's. These preferments were accompanied by the promise that, if S. Martin-in-the-Fields became vacant in Finch's time, that living should be bestowed upon him. This was actually offered to Sharp in 1680, but he declined to leave S. Giles's, and S. Martin's was given to Tenison.

Sharp, after his marriage gave up his residence with Sir Heneage Finch's family, in which he had lived over seven years, and went to reside in Chancery Lane, where he remained for four years, during which

he was occupied with the affairs of his parish, and in the prosecution of his studies. He did not remain for long in comparative obscurity; for his abilities as a preacher were soon recognised. He preached two sermons before the Lord Mayor and one before the House of Commons, and these were printed. In 1679 he accepted the Friday Lectureship at S. Lawrence Jewry, where numbers of divines attended to listen to his discourses. This Lectureship he accepted unwillingly; but Dr. Whichcot, vicar of S. Lawrence, prevailed upon him, and he held it until the vicar's death. In the same year in which he accepted the Lectureship he took the degree of D.D. at Cambridge.

In 1681 the King bestowed upon Sharp the Deanery of Norwich, an appointment which gratified him much, as he had been a Canon of that Cathedral for over six years, and was conversant with the affairs of the Chapter there. This appointment was not only agreeable, but it was of advantage to him, as his absence from London was now more frequent than had hitherto been the

case. During his residence at Norwich he occupied his time in improving his health as well as his spiritual life.

In 1683, at the desire of Compton, Bishop of London, he wrote his book on "Conscience." This book was the outcome of a sermon, preached in 1674, upon the subject of the separation of Dissenters from the Church of England, and its publication was thought necessary, as his sermon had given rise to some dispute.

Charles II. died in 1685, and James ascended the throne. With the accession of James another kind of defence was required by the Church of England. Hitherto the discussions on religious questions had been mainly invitations to Nonconformists to enter the Church. Now the case was altogether different: the question to be decided was, whether the Church of England was a Church or not. Into this new controversy she was not ill prepared to enter; the pulpits of the metropolis were occupied by many distinguished men: Sherlock preached at the Temple, Tillotson at Lincoln's Inn, Wake

and Jeremy Collier at Gray's Inn, Burnet at the Rolls, Stillingfleet at S. Paul's Cathedral, Patrick at S. Paul's in Covent Garden, Fowler at S. Giles's Cripplegate, Sharp at S. Giles-in-the-Fields, Tenison at S. Martin-in-the-Fields, Sprat at S. Margaret, Westminster, Beveridge at S. Peter on Cornhill.[1] These were not unequal to the demands which were about to be made upon them.

Dr. Sharp, on the Sunday after the death of Charles, preached a sermon upon Providence; in March he preached at Whitehall on the evidence of Christianity; at the coronation he was among the chaplains and dignitaries who attended on that occasion; in April, 1686, he was appointed Chaplain in Ordinary to the King. In the same year he incurred the displeasure of James in consequence of preaching on matters connected with the Romish religion, and this subject he would not abandon. On the 2nd of May, he preached in his own church on 1 Cor. XII. 13. At the close of his sermon an anonymous letter was handed to him, which purported to come from one who

[1] Macaulay, Hist. Eng. i. 158.

had been staggered by Roman Catholic theologians, and who was anxious to be satisfied that the Church of England was a branch of the true Church of Christ.[1] On the next Sunday Sharp preached against the pretensions of the See of Rome. This second sermon was misrepresented to the King, and a fortnight later he was sent for by Lord Chancellor Jeffreys who acquainted him with the royal displeasure. The result was that the Bishop of London was called upon to suspend Sharp from further preaching in his diocese. This the Bishop could not do. Sharp drew up a petition to the King, which he, after some delay, presented; but James refused to allow it to be read to him; and Sharp, on the advice of Jeffreys, retired to Norwich. In January, 1687, he was allowed to return to his duties in London, and there he employed the greater part of the year in the Popish controversy. In June, 1688, he went again to Norwich, but was soon called back to London, as the Ecclesiastical Commissioners required the Archdeacons to appear before them to give reasons for not obeying the

[1] Macaulay, Hist. Eng. i. 362.

order to read the Declaration issued by the King. The Archdeacons, having consulted together, decided not to appear, and Sharp again went to Norwich.

Then came the Revolution of 1688. Sharp did not abandon his allegiance to James, or cease to acknowledge him as King, until both Houses of Parliament had declared the throne vacant. During the debates in Parliament he was called upon to preach before the Prince of Orange, and three days later before the Commons; on both occasions he prayed for King James. As the Commons had declared the throne vacant, his praying for James caused some surprise, and the Speaker drew attention to the matter. Sir Christopher Musgrave found a way out of the difficulty by suggesting that, as the resolution respecting the vacancy had not been published, Sharp was not bound to know anything about it, and could not have taken notice of it without being guilty of a breach of privilege.[1]

When Dr. Tillotson removed to the Deanery of S. Paul's, King William nomin-

[1] Macaulay, Hist. Eng. ii. 228.

ated Dr. Sharp to succeed him at Canterbury. He was also appointed one of the Commissioners for preparing such alterations and amendments of the Liturgy and Canons, and such proposals for the reformation of the Ecclesiastical Courts, as might be laid before Convocation. This commission failed, as has been already stated.

Dr. Sharp was installed Dean of Canterbury on the 25th of November, 1689. Of his life there, if he visited the city again after his installation, no record remains.

In 1691, on the death of Lamplugh, he became Archbishop of York. He died at Bath on the 2nd of February, 1714, and was buried in York Cathedral.

In 1676 he married Elizabeth Palmer, sister to the wife of (Sir) William Rawlinson, one of the Lords Commissioners of the Great Seal at the Revolution. His son, Dr. Thomas Sharp, Archdeacon of Northumberland, Prebendary of York, Durham and Southwell, compiled a Life of the Archbishop from papers left by his father. This Life was published in 1825 in two volumes.

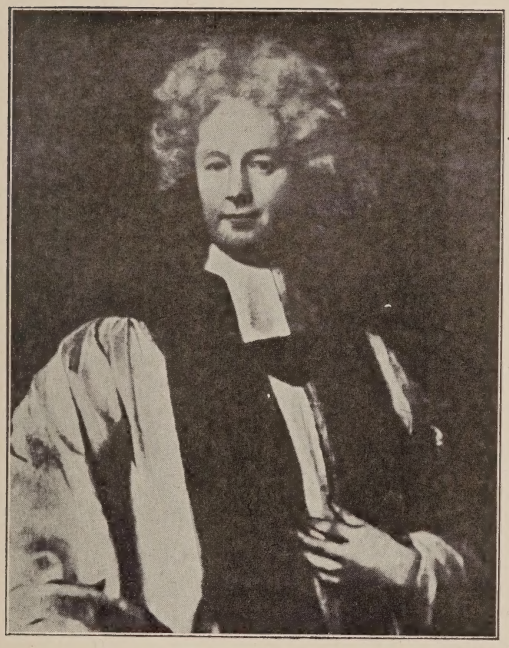
XII.

GEORGE HOOPER.

1691-1704.

Archbishops: TILLOTSON, TENISON.

GEORGE HOOPER was the son of George Hooper, a man of independent means, who resided, when this son was born, at Grimley in Worcestershire. From Grimley the family removed to Westminster, and George was elected a Scholar of S. Paul's School, but was shortly afterwards removed to Westminster School, of which Dr. Busby was then Head Master. At Westminster he obtained a King's Scholarship. Busby had a high opinion of the lad, and said of him:



GEORGE HOOPER.

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"This boy is the least favoured in feature of any boy in the school, but he will become more extraordinary than any of them;" and at a later period, before it was thought he would be raised to the episcopal bench, "He was the best scholar, the finest gentleman, and will make the completest bishop that ever was educated at Westminster School."

From the tuition of Dr. Busby, Hooper proceeded, on his election to a Westminster Scholarship, to Christ Church, Oxford, in 1657, where he graduated B.A. in 1661, and proceeded M.A. in 1664, B.D. in 1673, and D.D. in 1677. As College Tutor he remained at Oxford until 1672, and while there became acquainted with Thomas Ken, afterwards Bishop of Bath and Wells. At the University he was distinguished as a most accomplished scholar, and by his desire to obtain knowledge on all sorts of subjects. He was a good classical scholar, was a mathematician of high rank in his day, was successful in philosophy, and was learned in Greek and Roman antiquities. Assisted by Dr. Pocock, he became a good Hebrew

and Syriac scholar, and a master of Arabic, of which he was able to make good use in explaining obscure passages of the Old Testament.

In 1672, acting under the persuasion of Dr. Morley, Bishop of Winchester, Hooper left Oxford, and became Chaplain to the Bishop of Winchester, for whom Ken acted as Chaplain at the same time. Soon afterwards Dr. Morley collated Hooper to the rectory of Havant, but this did not suit his health owing to the dampness of the situation; and Ken, rector of Woodhay in Hampshire, resigned in favour of his friend Hooper, who was then instituted to the living. Isaac Mills, incumbent of High Clere, a neighbouring parish, frequently spoke of the rector of Woodhay as "the one of all the clergymen whom he had ever known in whom the three characters of perfect gentleman, thorough scholar, and venerable divine met in the most complete accordance."

Archbishop Sheldon heard of Hooper's fame, and urgently requested Dr. Morley

to allow him to remove to Lambeth to become Archbishop's Chaplain; and to this appeal Morley reluctantly agreed. In 1673 Hooper removed to Lambeth Palace, and in 1675 the Archbishop collated him to the rectory of Lambeth. Two years later the same Archbishop collated him to the Precentorship of Exeter, of which he became a resident Canon in 1677.

On the marriage of the Princess Mary to William of Orange, Hooper was appointed Almoner to the Princess, and accompanied her to Holland. At the Hague he had a difficult post to fill, for the Prince was disposed to a religion of the Dutch Presbyterian type, and endeavoured to impress his own views on the Princess, whose former Chaplain had permitted her to leave the services of the Church of England for those of the Dutch. Hooper was less complaisant; he persuaded her to read Hooker and Eusebius in preference to the dissenting books with which she had been formerly supplied. He even argued church matters with the Prince himself, and in such a way that William said to him,

"Well, Dr. Hooper, you will never be a bishop." He succeeded in arranging the chapel of the Princess in accordance with the usage of his own church, notwithstanding the opposition of the Prince.

When he had been in Holland about a year he obtained permission to return to England to marry Abigail Guildford, to whom he had been engaged before he went abroad. After his marriage he returned to the Hague in fulfilment of his promise, but after eight months he was succeeded in his position there by his friend Ken.

In 1680 he was appointed Chaplain to Charles II., and was shortly afterwards offered the Regius Professorship of Divinity at Oxford. This he declined, and it was conferred on Dr. Jane. In 1685 James II. desired him to attend the Duke of Monmouth on the night preceding his execution. This he did; and on the next morning accompanied the Duke to the scaffold in company with the Bishops of Ely and Bath and Wells and Dr. Tenison. At the Revolution he was one of the decidedly High Churchmen

who took the oaths; and he all but persuaded Ken to do the same.

Soon after William and Mary were seated on the throne, Hooper became Chaplain to their Majesties, and on the elevation of Dr. Sharp to the Archbishopric of York, the Queen, during the absence of the King in Holland, offered him the Deanery of Canterbury, a favour which, it is said, he had neither solicited nor expected. He was installed Dean of Canterbury on July 11th, 1691. He then offered to resign either Lambeth or Woodhay; but the Queen replied that, though the King and she never gave two livings to one man, yet they never took them away, and ordered him to keep both. He soon afterwards resigned the rectory of Woodhay.

Hooper entered upon his duties at Canterbury, but his attendance at his Cathedral church seems to have been but on rare occasions. He was present at Chapter Meetings on November 25th, 1692, November 25th, 1693, and again at Midsummer, 1699. Whether the arrangement made November

25th, 1691, was made at his suggestion I have no means of ascertaining; but this is of no importance as the only regulation made in the services of his Cathedral during his occupancy of the Deanery was that, on Holy days, Wednesdays, Fridays, Fasting and Thanksgiving days, prayers should begin at ten o'clock in the morning.

In 1698 the Princess Anne and her husband, Prince George of Denmark, desired that Dean Hooper should be appointed tutor to their son the young Duke of Gloucester, but the King succeeded in placing Burnet in that office. In 1701 the Dean was elected Prolocutor of the Lower House of Convocation of Canterbury. His extensive knowledge of law and history and his courteous demeanour eminently qualified him for this post; and at the time when the relations between the Upper and Lower Houses were strained it was most necessary to have an able man at the helm. He was an able defender of the privileges of the Lower House, and Ken acknowledged that he had greater hope of the Church now that Hooper was taking the lead in affairs.

About this time the Dean was offered the Primacy of Ireland, but he declined it. In 1703 the Queen nominated him Bishop of St. Asaph, and this, much against his will, he accepted, and was consecrated on October 31st in the same year. In March, 1704, he was translated to Bath and Wells, but not before he had solicited the re-instatement of Ken, whom he considered Canonical Bishop of that See. Ken was earnest in his refusal, and as earnest in his entreaties to Hooper to accept it. He now resigned his Deanery, and devoted himself to the care of his Diocese, which he governed until his death on the 6th of September, 1727. He was buried in Wells Cathedral, near to his wife, whom he survived one year. It is said that he refused the Bishopric of London on the death of Compton, and the Archbishopric of York on the death of Sharp.

The High Church and Low Church question in his day occupied his attention, and he complained of the invidious distinction which the terms occasioned, and of the enmity produced thereby. About 1682 he had written, at the request of Bishop Compton,

"The Church of England free from the Imputation of Popery," which he reprinted in 1716, and gave to his clergy at his visitation in the following year. Besides this he wrote several other treatises and sermons, which were collected and published in 1757.

His prudent and liberal behaviour to the clergy and laity of his diocese secured their esteem. While he confined his preferments to the clergy who were directly under him, his disposal of them was judicious and free from partiality. His regulations of official proceedings were remarkable: "no tedious formalities protracted business; no imperious officers insulted the clergy."

Dr. Busby's opinion of Hooper has been already given, and this opinion has been endorsed by Dr. Correy who knew him well. Yet Burnet, speaking of Hooper when he was Prolocutor to the Lower House of Convocation, says he was a man of learning and good conduct hitherto, but was reserved, crafty, and ambitious: his Deanery had not softened him, for he thought he deserved to be raised higher. A more modern writer is

probably nearer the truth when he says, his personal character seems to have been almost as loveable as Ken's, while the range and depth of his learning was far greater.

Hooper manfully fought the battles of the party to which he belonged in 1701, and led them from victory to victory. He had figured in unseemly quarrels, even at the door of the prelates' chamber; but he did not please Atterbury, then Archdeacon of Totnes, who spoke of Hooper's rapacious dealings, which he declared must sink his character at last, and lessen the regard of all mankind for him.[1] Notwithstanding Atterbury's adverse opinion, Hooper is one of the Deans of Canterbury of whom the Diocese and the Church generally has reason to be proud. The time had not arrived, as it did later, when aristocratic dignitaries were made bishops because they were the sons of Earls, and for no other reason.[2] Hooper was not one of these, but he was a scholar and a gentleman, and endeavoured to do his duty faithfully and well.

[1] Stoughton, Rel. under Anne and the Georges, i. 33-6.

[2] Abbey. Eng. Ch. and its Bishops, ii. 270.

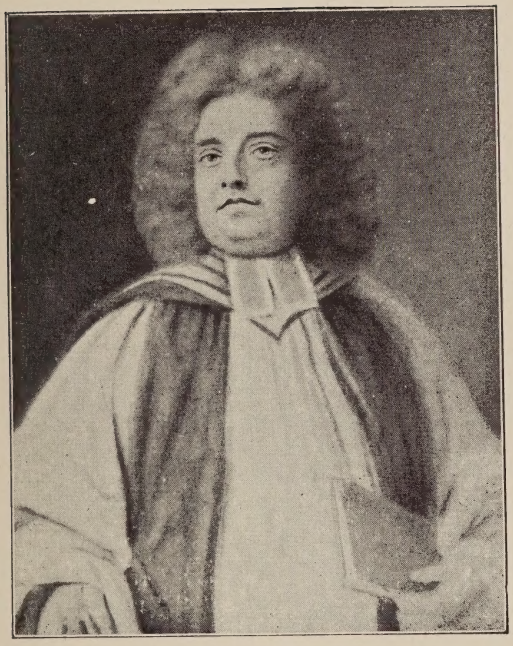
XIII.

GEORGE STANHOPE.

1704-1728.

Archbishops: Tenison, Wake.

George Stanhope was a son of Thomas Stanhope, rector of Hartshorne, Derbyshire, vicar of S. Margaret's, Leicester, and chaplain to the Earls of Chesterfield and Clare. The grandfather of George, Dr. George Hooper, was Precentor of York and Chaplain to James I. and his son Charles, and rector of Wheldrake, Yorkshire. On account of his loyalty to Charles I. he was deprived of all his preferments, and, according to his grandson's statement, was driven



GEORGE STANHOPE.

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from his home with eleven children. He died in 1644.

George Stanhope was born at Hartshorne on the 5th of March, 1660, and was, in due course, sent to school at Uppingham, from which he was removed to another school at Leicester, and from Leicester he went to Eton, from which he was elected on the foundation of King's College, Cambridge, in 1677. In 1681 he graduated B.A., and four years later proceeded M.A. He was then ordained, but remained at the University until 1688. In his youth he had given promise of great abilities, and at Cambridge he acquired a valuable stock of learning which he carefully employed in his after life. Of French, Latin, Greek and Hebrew, his knowledge was extensive.

During the time he was at Cambridge, and after his ordination, he officiated at the church of Quy, near to that place. In 1688, the year in which he left the University, he was Vice-Proctor; in the same year he was presented to the rectory of Tewin in Hertfordshire; and in 1689, Lord Dartmouth, to whom he was chaplain,

as well as tutor to his son, presented him to the vicarage of Lewisham. Shortly afterwards he was appointed Chaplain to William and Mary, an appointment which he also held under Queen Anne. In 1697 he took the degree of D.D., having on the preceding Sunday preached the commencement sermon on the perfection and sufficiency of the Bible. This sermon was published with others in 1727, and its closing words will be sufficient to give an idea of the style which prevailed when the sermon was delivered :—"O welcome, therefore, holy religion to us dark wretched mortals! Welcome, thou blest, thou powerful book; pure and clear, as the place from whence thou comest; and wise and good, like Him whose Spirit formed thee. And may this be ever first and best in our esteem; most in our thoughts, our studies, and desires; may this be writ entire, and fairly copied, not in our memories only, but our hearts, and thence shine bright in our conversation. And reason good there is, why this divine volume should have the choicest of all our labours; for this will sanctify our other studies, enlarge our understandings, refine

and exalt our souls, and teach us not only to excel others, but daily to excel ourselves. This is the only exception to the preacher's character. In much of all other knowledge, there is much sorrow, but this makes us wise with pleasure and safety; not only wiser for this world, than the rest of our learning can, but, which is best of all, and a prerogative peculiar to itself alone, this makes us wise for heaven, and to salvation."

In 1701 Stanhope was appointed Boyle Lecturer, and in that office maintained, in sixteen sermons, "The Truth and Excellency of the Christian Religion against Jews, Infidels, and Heretics." In 1703 he was presented to the vicarage of Deptford, upon which he resigned the rectory of Tewing, and held Lewisham and Deptford by dispensation. On the translation of Bishop Hooper to Bath and Wells, Stanhope was promoted to the Deanery of Canterbury, in which he was installed on the 23rd of March, 1704. He was now Dean of Canterbury, vicar of Lewisham, vicar of Deptford and Tuesday Lecturer at S. Lawrence Jewry. This Lectureship was, as has been

already stated, held by Tillotson and Sharp, of whom Stanhope was a worthy successor, and he continued to maintain its reputation until 1708, when he resigned.

As Dean of Canterbury he had a place in the Lower House of Convocation, where he took his seat when the Upper and Lower Houses were in bitter conflict. As a man of peace, a friend of Robert Nelson on one side and of Burnet on the other, Stanhope was proposed by the moderate party as Prolocutor in 1705, but was defeated by a high churchman, Dr. William Binckes. After Atterbury's promotion to the See of Rochester, Stanhope succeeded him as Prolocutor and was afterwards elected twice. In 1714 Dr. Samuel Clarke's Arian doctrine was censured; and three years later the Lower House also censured Bishop Hoadly's sermon, preached before the King, and published by royal command. To prevent this matter from going to the Upper House Convocation was suddenly prorogued. From that time it was summoned at intervals, but at each meeting was again prorogued. At one of these prorogations Stanhope broke

up the meeting in order to prevent Tenison, Archdeacon of Carmarthen, reading a protestation in favour of Bishop Hoadly. Probably in consequence of this act Stanhope was deprived of the Royal Chaplaincy which he had held from the beginning of the reign of George I. His conduct was fatal to Convocation; for, from this date, it remained in abeyance until 1852 in the province of Canterbury, and in York until 1861.

Stanhope was one of the great preachers of his time. He preached twice before Queen Anne at S. Paul's, once in 1706 at the thanksgiving for the Battle of Ramilies; and again in 1710.

As Dean of Canterbury he was regular in his attendance at Chapter Meetings, and watched over his Cathedral with much care. True, matters there were not all that could be desired; non-residence among the Canons had increased to such a degree that it was found necessary to insist upon the presence of two Minor Canons at the Sunday morning services to ensure the due performance of divine service and the administration of the

Holy Communion. This is not surprising. Tenison was Archdeacon of Carmarthen and Prebendary of Lichfield; Finch was Canon of York and rector of Wigan; Bowers was Archdeacon of Canterbury and Bishop of Chichester; Sydall held two rectories as well as the mastership of two hospitals; Hancock was rector of S. Martin's, Lothbury, and Chaplain to the Duke of Bedford; Wake was rector of Whethamsted and Prebendary of Lincoln; Bradshaw was rector of Fawley, Hampshire; Holcombe held only his Canonry here; Grandorge was Fellow of Magdalen College, Oxford, when he died; De L'angle was rector of Chartham; Blomer was rector of All Hallows, Lombard Street, and of Horndon-on-the-Hill, Essex; and Wilkins was Chaplain to Archbishop Wake, rector of Hadleigh and Monks Idleigh, and Archdeacon of Suffolk. There was but one Canon who held no preferment in addition to his Canonry of Canterbury.

In 1724 the Duke of Grafton addressed a letter to the Archbishop, calling attention to the fact that Royal Chaplains in ordinary omitted the greater part of their Cathedral

residence on the plea that they were required to attend upon the King. Their duty, it was pointed out, only occupied half a month, "and the King's will is that they be required to keep their full residence" in the Cathedral.[1] This neglect of residence increased as time went on; and Newton, Bishop of Bristol, complained that, during his summer residence at Bristol, neither Dean nor Prebendaries belonging to the Cathedral Church ever showed themselves. The whole service was performed by one Minor Canon. This was not a solitary case.[2]

A list of Stanhope's works is given by Todd, who quotes the following remarks from Felton's "Dissertation on reading the Classics":— "The Dean's thoughts and reasoning are bright and solid; his style just both for the purity of language and for strength and beauty of expression; but the periods are formed in so peculiar an order of the words, that it was an observation, Nobody could pronounce them with the same grace and advantage as himself." His gentleness of manner made his company

[1] Acta Capituli.
[2] Perry, Hist. Eng. Church, iii. 399.

delightful to all who came into contact with him. To the misfortunes of others he was ever attentive, and his words to the afflicted or distressed gave consolation and improvement to the understanding. His merits generally entitle him to a high position in the English Church. He died at Bath on the 18th of March, 1728, and was buried in Lewisham church on the 29th of the same month.

He was married twice; his first wife was Olivia, daughter of Charles Cotton, of Beresford in Staffordshire, by whom he had one son, who died before his father, and five daughters. His first wife died in 1707. His second wife was Ann Parker, half sister of Sir Charles Wager. She survived the Dean, and died in 1730.

In November, 1718, Dean Stanhope complained to his Chapter of having been insulted and molested at one o'clock in the morning, as well as threatened, by Sir Richard Head and George Lee, and it was agreed that the gates of the Precincts should be shut at ten o'clock to prevent future irregularities at an assembly for dancing.

In December Edmond Hardres was sent for by the Chapter, and informed that assemblies for dancing at his house had given offence. He was pressed to promise not to allow any repetition of such meetings, but he excused himself by pleading that that business belonged to his wife. In the evening of the same day Mrs. Hardres appeared, and requested leave for a meeting to be held next day. Her request was acceded to "for this time," but only on condition that the assembly should break up at eleven o'clock, and that no more meetings of this sort be held.[1]

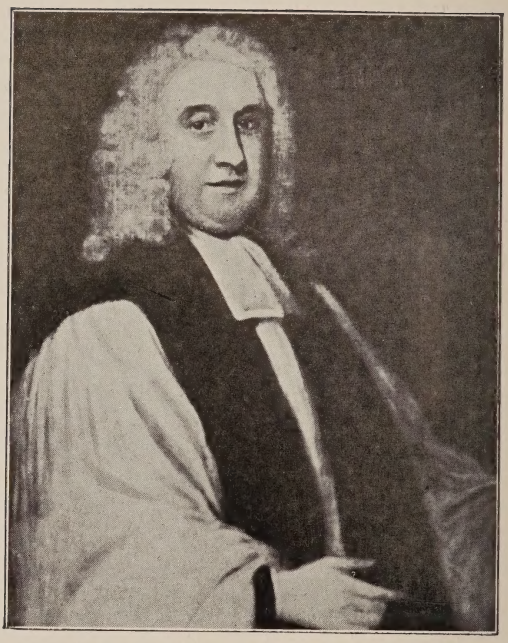
In 1705 it was decided that the Choir of the Cathedral should be pewed after the manner of S. Paul's. In 1726 various bells of the Cathedral were ordered to be re-cast, and the entry in the Chapter Minute Book under August 3rd clears up an interesting point which has puzzled campanologists. On the date mentioned it was "Agreed that a new ring of eight bells be made out of the six bells in the Arundel Steeple, saving that the treble bell of the Arundel steeple ring

[1] Acta Capituli.

shall be removed up into the place of Bell-Harry, and that Bell-Harry shall be cast into the new ring; the tenor of which new ring is to be "Elami-Flat or D Sol re pitch." Samuel Knight, the founder, proposes to complete the eight new bells for £60."[1] The new bells were to be hung in the Arundel steeple (the North-Western tower) and the bells there were to be sold, and the money arising from the sale was to be spent in repairing the windows and walls of the South side of the nave. From this it appears that the original Bell-Harry, said to have been given by Henry VIII. and to have been brought from France, was sold in 1726, and the present bell of that name, cast by Joseph Hatch in 1635, put in its place.

One other item from the Chapter Minute Book may be here given. At the S. Katharine Chapter, Nov. 25th, 1726, it was agreed to pay Dr. Tenison £20, in the name of the Dean and Chapter, towards the charge of the Arabic New Testament.

[1] Acta Capituli.



ELIAS SYDALL.

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XIV.

ELIAS SYDALL.

1728—1733.

Archbishop: WAKE.

ELIAS SYDALL was the son of a glover of Norwich, in which city he was born in 1671. At the age of sixteen he was admitted a Bible Clerk on Archbishop Parker's foundation at Corpus Christi College, Cambridge, where he graduated B.A. in 1691, and proceeded M.A. in 1695, when he was elected a Fellow of his College, having been ordained the year before. He continued at the University, and in 1698 was appointed Junior Taxor. In the next year his College

gave him the living of S. Bennet in Cambridge, where he remained until 1702, when, on being appointed chaplain to Archbishop Tenison, he resigned. At the same time the Archbishop collated him to the vicarage of Biddenden, upon which he relinquished his Fellowship. In 1704 he was collated to the rectory of Ivychurch, when he gave up Biddenden. In 1705 he obtained the degree of D.D. In 1707 the same Archbishop collated him to the rectory of Great Mongeham, which he held by dispensation with Ivychurch until 1730. In July of 1707 his patron again advanced him, this time to a Canonry in Canterbury Cathedral.

In 1710 he was elected Proctor in Convocation for the clergy of the diocese of Canterbury; and was appointed a member of the joint committee of both houses of Convocation, who were ordered to prepare a "Representation of the present state of religion," which was to be presented to the Queen. This Representation was called forth by the appearance of William Whiston's "Historical Preface to Primitive Christianity," which it was asserted, was offensive to

churchmen. The composition of the Representation fell to Atterbury, who set to work in his usual style to expose the evils of the day, and to denounce all who dissented from the Church of England ; while those who sympathised with Whiston were accused as the determined enemies of all religion and goodness. This Representation the Upper House would not accept, and the Archbishop gave his opinion that there were great difficulties in the way of censuring Whiston's book, or condemning the author. The case was referred to the judges, of whom eight held that Convocation had jurisdiction in cases of heresy ; the other four held the contrary opinion. The Bishops therefore took up the question of the book alone ; Arian and heretical propositions were extracted from it, and were sent down to the Lower House ; and Atterbury and his friends again brought the matter before the Queen, but no answer was returned. At last the final deputation, which waited upon Her Majesty, was told the paper had been lost ; and so the business ended.[1]

[1] Stoughton. Rel. under Anne and the Georges. i. 80-83.

In 1711 Sydall was appointed Master of S. John's Hospital, Canterbury, and of the Hospital of S. Nicholas, Harbledown. In 1716 he became Chaplain to the King. On the death of Dean Stanhope he was promoted to the Deanery of Canterbury, and was installed on the 28th of April, 1728.

He was consecrated Bishop of S. David's in April, 1731, and was translated to the See of Gloucester in the same year, but he retained his Deanery until his death, which occurred on the 24th of December, 1733.

During his lifetime he published six sermons: a consecration sermon, preached in 1706; a sermon on fasting; one preached on the anniversary of the accession of George I.; a vindication of the English clergy from the imputation of preaching up themselves (two sermons); and one on Popery.

He is said to have been a man of real worth,[1] and Whiston has recorded that

[1] Abbey. Eng. Ch. and its Bishops.

Sydall was one of the best scholars he had examined for Holy Orders while chaplain to Moore, Bishop of Norwich.

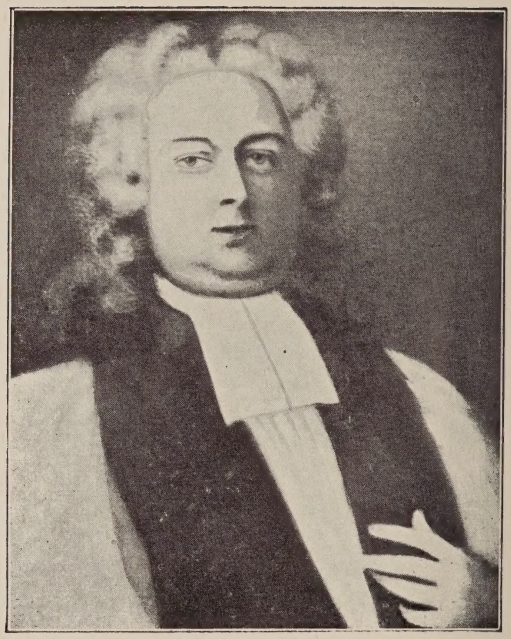
In 1729 the attendance of the Canons was better. All were present except Dr. Wake, who lacked only ten days of his full number, and now could not keep his residence, without danger to himself and his family, on account of the prevalence of small pox in Canterbury. Dr. Harrison was another absentee, but he was Bishop of Llandaff; and Dr. Lisle was sick.[1] By 1733 matters had got worse again. The term of residence was ninety days a year. Out of these Dr. Wilkins had missed sixty, Dr. Gooch sixty-six, Dr. Geekie, thirty-eight, and Dr. Dawnay sixty-seven. These four Canons had "kept" 129 days, and had missed 231 days. The sum deducted from the stipends of the four was £14 8s. 9d., from which it appears their days of absence were valued at about fifteen pence a day.[2]

In the next year a design, proposed by a Mr. Burroughs, for a new Altar piece,

[1] Acta Capituli. [2] Ibid.

"and for wainscotting our chancel as far as the Bishop's Throne on one side and the wainscott of the choir on the other side," was approved by the Chapter.

Dr. Sydall married the only daughter of William Deedes, a physician of Canterbury, but died without issue. The Dean was buried in the chancel of S. James's church, Westminster, and his widow, who died in 1758, was interred in the same place.



JOHN LYNCH.

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XV.

JOHN LYNCH.

1734—1760.

Archbishops: Wake, Potter, Herring, Hutton, Secker.

John Lynch had been acquainted with Canterbury from his boyhood. He was born of a family long resident in Kent, one of his ancestors having founded the Grammar School of Cranbrook. This ancestor purchased an estate at Staple in this county, and there the future Dean was born in December, 1697. His father, John Lynch, was High Sheriff of Kent when Queen Anne died, and it was he who proclaimed

George I., and received him at the head of the gentlemen of the county on his arrival in England.

John Lynch, the fourth, but eldest surviving son of the preceding, was educated at the King's School, Canterbury, at which he continued until he was seventeen years old, and then removed to S. John's College, Cambridge, where he graduated B.A. in 1717, and proceeded M.A. in 1721, in which year he was ordained deacon. His entering into Holy Orders was contrary to the wishes of his father; but preferment was soon forthcoming, for in his twenty-sixth year, Archbishop Wake collated him to the rectory of All Hallows, Bread Street, and S. John the Evangelist in London. When Dr. Sydall was promoted to the Deanery of Canterbury the Archbishop bestowed on Lynch the vacant Stall in his Cathedral. This was in 1728, in which year he took the degree of D.D.

In the same year he married Mary, third daughter of Archbishop Wake, which probably accounts for the preferments showered on Lynch both before and after

his marriage.[1] Edward Tenison, promoted to the See of Ossory, resigned the living of Sundridge, and it was conferred upon Lynch by the Archbishop; and this he was allowed to hold by dispensation with his London rectories. At this time he also received the Mastership of Holy Cross Hospital near Winchester, and exchanged All Hallows, Bread Street, for All Hallows the Great, Thames Street; S. John's he resigned. In 1731 his father-in-law bestowed upon him the livings of Ickham and Bishopsbourne near Canterbury, and the sinecure rectory of Eynesford in Kent, upon which he resigned All Hallows the Great. But his preferment did not stop here. Dean Sydall, in the same year, was consecrated Bishop of S. David's, and resigned the Mastership of the Hospitals of S. Nicholas, Harbledown, and of S. John, Canterbury. As Todd näively remarks, the same liberal motive which had induced Sydall to accept these from Tenison inclined Lynch to receive them from Wake.[2] It is only

[1] "That parson must be asleep who does not marry a Wake," originated about this time.

[2] Todd's Lives, p. 213.

fair to say that, according to Todd, there was no emolument attached to the office. Lynch retained both Masterships until 1744, when they were bestowed upon Thomas Lamprey, a Minor Canon of Canterbury Cathedral.

Bishop Sydall died in December, 1733, and the Deanery of Canterbury became vacant. In January, 1734, Dr. Lynch was nominated as Sydall's successor, and was installed on the 18th of the same month. For three years his residence as Dean was irregular. The health of the Archbishop was failing, and the presence of his son-in-law at Lambeth was required until that prelate's death in 1737. Lynch had, in the meantime, been made Treasurer of Salisbury Cathedral in 1735. After the death of the Archbishop, he divided his time chiefly between Canterbury and Staple; "and as he was distinguished no less for his hospitality, than for his agreeable conversation, his company was much solicited, and his social qualities were greatly esteemed by a large and polite neighbourhood."[1]

[1] Todd's Lives, p. 215.

No doubt: but this praise says little for the manner in which he discharged his duties as Dean of the Metropolitical Church.

His attachment to the laws and constitution of the country, as may easily be imagined, was earnest, and made him contribute by his purse and influence to their maintenance; while by his sermons and his conversation he was not slow to expose the dangers to be feared from Popery. In 1747 he was appointed Prolocutor of the Lower House of Convocation; an empty appointment, seeing that Convocation had ceased to exist for some years. But it gave him the opportunity of presenting an address to the King on the Peace of Aix la Chapelle.

Archbishop Wake was succeeded in the Primacy by Potter. Potter died of apoplexy on October 10th, 1747, and was succeeded by Thomas Herring in the same year. The Dean and the new Archbishop had been acquainted with each other at the University, and this earlier acquaintance now ripened into friendship. Archbishop Herring died

on March 13th, 1757, and soon after the Dean was seized with paralysis, which "left the animal, but destroyed the man." As he was by this calamity rendered incapable of performing his duties, he obtained a dispensation from the King to excuse him from all duty. He remained at the Deanery, where he lingered until May, 1760, when he died, and was buried at Staple.

Todd gives him the character of a charitable man, and says he was much admired as a preacher. He published only one sermon, which was delivered in 1735 before the Society for the Propagation of the Gospel. He left two sons, Sir William Lynch, who died in 1785; and John Lynch, Canon and Archdeacon of Canterbury, and rector of S. Dionis Backchurch.

In 1737 the minister of the Walloon congregation, Canterbury, stated before the Dean and Chapter that an inundation had flowed into their place of worship in the Cathedral Crypt, and that the said congregation was unable to assemble there. The minister, Mr. Forestier, desired to

meet in the Chapter House, and his request was granted.

By the Cathedral Statutes a Minor Canon could not hold more than one living in addition to his Minor Canonry; but in 1739 there were seven Minor Canons of Canterbury holding sixteen livings between them. Six of these held two livings each; the seventh held four!

In 1741 the disposal of the vaults "under our vestry room, audit room and treasury" was considered by the Chapter, and it was then decided that this part of the Cathedral Crypt should be divided for cellars between the Canons Drs. Wilkins, Ayerst, Lisle, Dawnay, Griffith, Shuckford, Stedman and Tenison. Thus this famous Crypt was turned into cellars!

In 1751 the Dean subscribed £100, and eleven Canons £50 each for the rebuilding of the South Cross of the Choir and for other repairs. The Canon who did not subscribe was Dr. Young. In 1752 the Chapter agreed to pay Richard Bridge, for repairing and rebuilding the Cathedral

Organ, £480. In the same year it was decided to remove the iron rails which then divided the nave from the other parts of the church, and to set them up again in the two porches with as little alteration as need be.

In 1755 Philip Weston, of Bostock, left forty marks to the Altar of the Cathedral. In the next year this money was ordered to be spent on the purchase of two patens for bread to be used in administering the Holy Sacrament. These patens are still in use. On each is inscribed the name of the donor, but there is no date.

During Dean Lynch's time we have proofs of many charitable acts performed by the Chapter. Thus, in 1755, it was agreed that the Dean and such Canons as might be present should be authorized to use any sum not exceeding £300 in case of any public distress or calamity that may happen before the next Chapter meeting.

But Lynch had his troubles: Mr. Talbot, Master of the King's School, was one, and he, after a time, resigned. Choir boys

were dismissed for ill behaviour in church; and three were expelled "for stealing lead and other high crimes."

In 1759 "our Treasurer" was ordered to send for the *Gazette* and *Lloyd's Chronicle* for the use of the members of the Church.

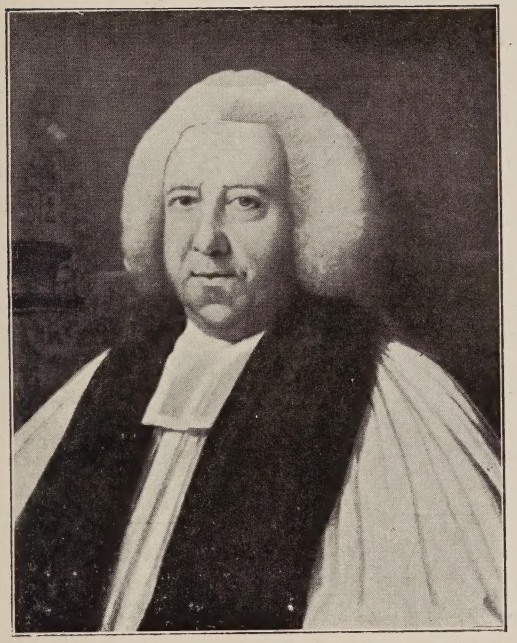
XVI.

WILLIAM FREIND.

1760-1766.

Archbishop: SECKER.

WILLIAM FREIND was the son of Dr. Robert Freind, Head Master of Westminster School. He was born in the year 1715, and was admitted a Scholar at Westminster in 1727, and four years later was elected to Christ Church, Oxford, where he took his B.A. degree, and proceeded M.A. in 1738. He did not continue his studentship at the University; for his father, who was rector of Witney in Oxfordshire, designed him



WILLIAM FREIND.

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for the Church, and obtained permission to resign that living in favour of his son, when the latter was qualified to accept it. This permission to resign Witney was given by Bishop Hoadly, who, when the request was made, replied, "If Dr. Freind can ask it, I can grant it." His father resigned the rectory on March 26th, 1739, and eight days later William Freind, then twenty-four years of age, was instituted to it.

In 1744 he was made a Prebendary of Westminster, and in 1747 was presented by that Collegiate Church to the rectory of Islip near Oxford, and this he held by dispensation with Witney. In 1748 he took the degree of D.D. When, in 1756, Dr. Gregory, the first Professor of Modern History and Languages, was promoted to the Deanery of Christ Church, Oxford, Dr. Freind succeeded him as Canon of that church, and resigned his Stall at Westminster. He remained at Christ Church only four years, for, on the death of Dean Lynch, he was, without solicitation on his part, appointed Lynch's successor, and was

installed Dean of Canterbury on the 14th of June, 1760.

Dean Freind's career at Canterbury was as uneventful as it was brief. He seems to have left no record of his life in his Cathedral city, beyond the fact that he was very fond of music, and that concerts were frequently given at the Deanery, while he resided there. The proceedings of the Chapter, as recorded in their Minute Book, are now utterly without interest, except that in 1761 they record a subscription of two guineas a year to the Rev. Mr. Kennicott towards carrying out his collation of the Hebrew MSS. of the Old Testament. It may be quite true that few Deans have been more esteemed than Dr. Freind ; that, as a scholar and a gentleman, his attainments were eminent ; that, as a divine, his conduct was exemplary ; but why was he made Dean of Canterbury ? His eminent attainments found vent in print in the form of two sermons, and a copy of verses on the marriage of the Prince of Orange with Anne, daughter of George II., and nothing more.

He was Chaplain in Ordinary to George I. and George II., and Prolocutor of the Lower House of Convocation in 1761. He married a sister of Richard Robinson, successively Bishop of Killala, Ferns and Kildare, and Archbishop of Armagh. He died on the 26th of November, 1766, and was buried in Witney church. He left three sons and one daughter.

XVII.

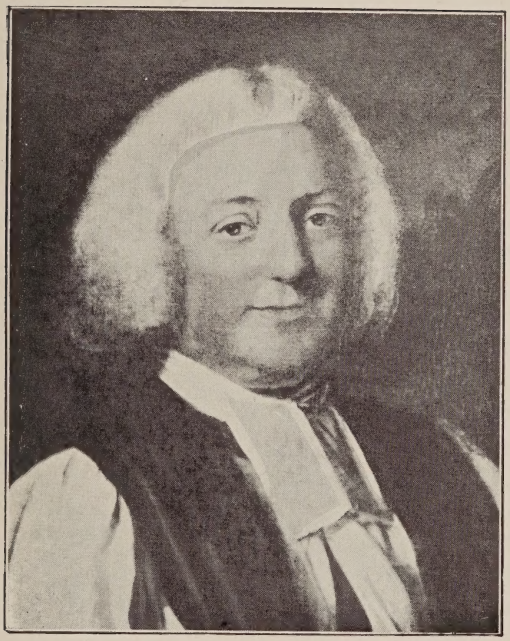
JOHN POTTER.

1766—1770.

Archbishop: CORNWALLIS.

JOHN POTTER succeeded Dean Freind at Canterbury. Dr. John Potter, father of the new Dean, was consecrated Bishop of Oxford in 1715, and on the death of Archbishop Wake, was translated to Canterbury. He thus attained a position which enabled him to confer favours on his son.

The Dean was Bishop Potter's eldest son, and was born in 1713. He received, it is said, a private education, and was



JOHN POTTER.

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entered at Christ Church, Oxford, in 1727, and soon after nominated a "Canoneer Student," by his father, who was then a Canon of Christ Church, as well as Bishop of Oxford. He took the degree of B.A., and proceeded M.A. in 1734. He then entered into Holy Orders, and was presented by his father to the rectory of Blackburn in Lancashire, of which he was patron. From the same source he obtained the valuable sinecure of Elme cum Emneth in the Isle of Ely, in 1739. In 1741 the Archdeaconry of Oxford was vacant, and to this John Potter was presented, and was installed in September.

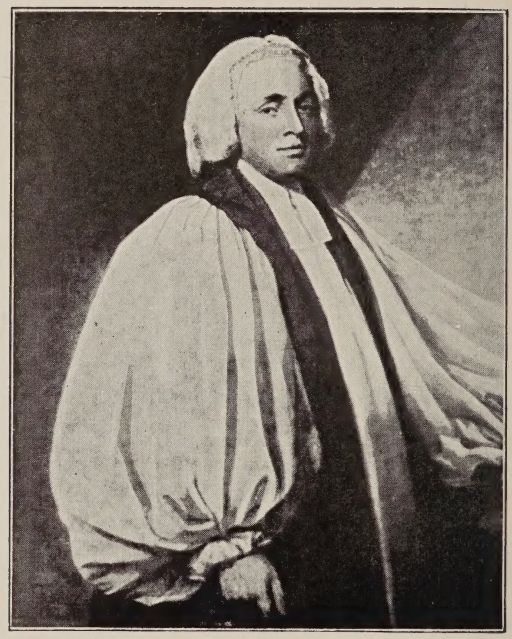
In 1742 his father, now Archbishop of Canterbury, collated him to the vicarage of Lydd and the rectory of Chidingstone, both in Kent. In 1745 he became a Canon of Canterbury, and in 1747 his father advanced him to the living of Wrotham, when he resigned Chidingstone, but retained Lydd. On the death of Dr. Freind, Potter was promoted to the Deanery of Canterbury, upon which he resigned the Archdeaconry of Oxford. He died at Wrotham on the 20th

of September, 1770, and was buried in the Dean's Chapel at Canterbury.

He married early in life and against the wishes of his father, who did not make him his heir.

Dr. Potter was a man of no mark whatever. He owed all the preferment he received to his father, or his father's influence; and he, having munificently provided for him out of the Church's revenues, could, with an easy conscience, afford to disinherit him.

In 1767 it was decided that one Mylne, an architect, should come to Canterbury to make an exact survey of the Cathedral, and give an account in writing of all repairs necessary. Mylne came, but apparently did little or nothing; for in 1770, Potter being still Dean, the architect's services were discontinued; the survey was found to be unnecessary.



BROWNLOW NORTH.

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XVIII.

BROWNLOW NORTH.

1770—1771.

Archbishop: CORNWALLIS.

THE HONOURABLE BROWNLOW NORTH, youngest son of Francis, Earl of Guilford, was born in 1742, and was educated at Trinity College, Oxford. He graduated B.A. in 1762, and took his M.A. degree from All Souls College in 1766. In 1768 he was made a Canon of Christ Church, Oxford, and in 1770 became D.C.L.

He was installed Dean of Canterbury on the 9th of October, 1770, and in the

next year was consecrated Bishop of Lichfield and Coventry. In 1774 he was translated to the See of Worcester, and in 1781 to that of Winchester, and became Prelate of the Most Noble Order of the Garter.

As a Bishop he belonged rather to the ornamental order. By an easy road, he entered upon the episcopal office at the early age of thirty, when his elder brother, Lord North, was Prime Minister. Little can be said of him except that he was an honourable English gentleman, dignified and courteous, amiable and generous. He did not aspire to anything beyond this. He was of a retiring disposition, and took little or no part in political life. He has been commended for having discharged the duties of his diocese with zeal; but this praise he hardly deserved, as he was absent for years in Continental travel.[1] He was liberal in his contribution to charitable institutions, especially for the poorer clergy, and this he could well afford to be, for in addition to his episcopal revenues and his private income, certainly while he was Bishop of

[1] Stoughton. Hist. of Religion under Anne and the Georges. ii. 26-27.

Lichfield, he held two livings *in commendam*. He appears to have been generally loved and esteemed by those with whom he came into contact; and in those days the generality of Churchmen scarcely expected more. Judging from one of his portraits in magnificent knightly mantle, with his collar and his S. George, his pleasant face surmounted by a ponderous wig, he appears eminently fitted to figure at Court, and to grace State ceremonials.[1]

He died after a long illness, at his Palace in Chelsea, in July, 1820.

During the short time this youngest of the Deans occupied his Stall only one alteration of note was made in the Cathedral. In 1770 the Minor Canons were ordered to read the lessons from their own seats in the Choir, and the "Eagle," as not required under this new arrangement, was removed into the Library.[2] The Minor Canons read the lessons from their own seats for the next one hundred years.

[1] Abbey. Eng. Ch. and its Bishops. ii. 217-218. Stoughton. Hist. Rel. under Anne and the Georges. ii. 27.

[2] Acta Capituli.

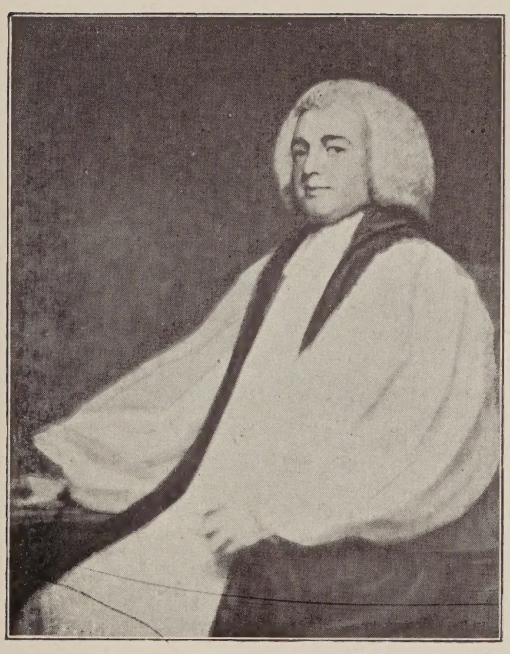
XIX.

JOHN MOORE.

1771—1775.

Archbishop: CORNWALLIS.

JOHN MOORE, who held the Deanery of Canterbury for four years, was the son of Thomas Moore of Gloucester, and was born in 1730. He was educated at Pembroke College, Oxford, where he graduated B.A. in 1748, M.A. in 1751, and took the degrees of B.D. and D.D. in 1763, when he became Canon of Christ Church, Oxford. Two years before this he had been promoted to a Prebendal Stall in Durham Cathedral. In 1769 the rectory of Ryton



JOHN MOORE.

To face p. 184.

A Word of Comfort, from Bangor *to* Canterbury, *on the Loſs of her Dean.*

CEaſe, Canterbury, to deplore
The loſs of your accompliſh'd Moore,
Repining at my gain;
I ſoon may have moſt cauſe to mourn,
To *you* he'll probably return,
With *me* will ſcarce remain. BANGOR.

ANSWER.

TO *me*, you prophecy, our mitred Moore,
Revolving years may probably reſtore,
And thus in vain attempt my tears to dry:
I ſcarcely know my maſters but by name,
Triennial viſits, and the voice of fame,
For ah! my palaces in ruins lie.

Gent. Mag. Jan. 1775. CANTERBURY.

in the county of Durham was conferred upon him.

On the elevation of Brownlow North to the Episcopate, Dr. Moore was promoted to the Deanery of Canterbury, in which he was installed on the 20th of September, 1771. In 1775 he was consecrated Bishop of Bangor, and on the death of Archbishop Cornwallis, was translated to Canterbury, after the Primacy had been offered to Hurd, Bishop of Worcester, and to Lowth, Bishop of London. Hurd preferred the quietness of Worcester, and Lowth, who was almost dying, recommended Moore.

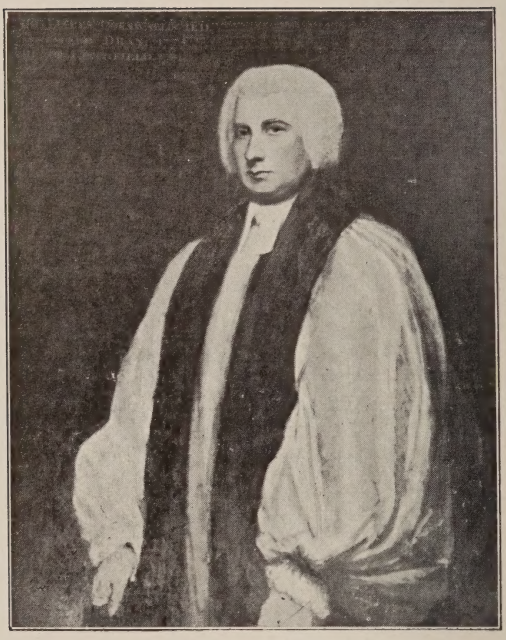
In earlier life the new Dean had been tutor in the house of the Duke of Marlborough, and, in the absence of any apparent qualifications for so exalted a position, rumour was busy with stories of the manner in which the Marlborough influence had been used to secure Moore's promotion. In these rumours there may have been some truth; and the Duke's recommendation may have carried some weight; for he was intimate with Shelburne the

Prime Minister of the day, who would hardly be likely to disregard altogether the wishes of Marlborough.

Moore's Archiepiscopate was far from being a notable one. He was a worthy man, of a religious turn of mind and of businesslike habits, but in nowise remarkable. He took a warm interest in the religious and philanthropical movements which were prominent in his day, and, besides being an earnest supporter of Sunday schools, co-operated a with Wilberforce in his efforts to promote reformation of manners at home, to improve the condition of the natives of India, and on behalf of the negroes of Barbadoes.[1] He died on the 18th of January, 1805.

Moore's tenure of office, as Dean and Archbishop, was uneventful. Church life of England at that time was at a low ebb, and he did nothing to revive it, and passed away leaving little more than a name in the list of Deans and Archbishops.

[1] Abbey. Hist. of Eng. Ch. ii. 207-8.



JAMES CORNWALLIS.

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XX.

JAMES CORNWALLIS.

1775—1781.

Archbishop: CORNWALLIS.

THE HONOURABLE JAMES CORNWALLIS was the third son of Charles, first Earl Cornwallis, by Elizabeth, daughter of Charles, Viscount Townsend. He was a nephew of Archbishop Cornwallis, and was born in Dover Street, Piccadilly, on the 25th of February, 1743. He received his early education at Eton, whence he proceeded to Christ Church, Oxford, at which he graduated B.A. in 1763, and was afterwards given a Fellowship at Merton

College, from which he took his M.A. degree in 1766.

On ceasing to reside at Oxford he entered as a member of the Temple, with the intention of practising at the bar; but his uncle advised him to alter his mind, and he was ordained. He commenced his ecclesiastical career as chaplain to Lord Townsend, then Lord Lieutenant of Ireland. In 1769 the Archbishop collated him to the rectory of Ickham in Kent, and in the following year the same patron bestowed upon him the rectory of Adisham. Being the son of an Earl, he was at the same time made a Prebendary of Westminster, and rector of Newington in Oxfordshire. The uncle's generosity was not yet exhausted, so in 1771 he collated his nephew to the rectory of Wrotham in Kent, upon which he resigned Ickham and Adisham, but six months later was again inducted to Ickham, a dispensation having been granted to allow him to hold Wrotham and Ickham. But Ickham was again resigned, this time that he might take the living of Boughton Malherbe, which he held until 1779.

On his promotion from Westminster to the Deanery of Canterbury he took the degree of D.C.L. He was installed Dean on the 29th of April, 1775. With his Deanery he kept Boughton Malherbe until 1779, and Wrotham until 1781, when he was consecrated Bishop of Lichfield and Coventry. On the translation of Bishop Douglas from Carlisle to Salisbury in 1791, the Deanery of Windsor, which Bishop Douglas had held, was conferred upon Cornwallis, Bishop of Lichfield, and he held it until 1794, when he exchanged it for the Deanery of Durham. This and his Bishopric he held until his death. He died at Richmond, Surrey, in 1824, and was buried in Lichfield Cathedral.

In 1823 the second Marquis Cornwallis died, and the title becoming extinct, the Earldom reverted to James Cornwallis, late Dean of Canterbury.

Cornwallis married in 1771 Catharine, daughter of Geoffrey Mann of Boughton Malherbe, by whom he had two daughters and one son, James, who succeeded to the title of Earl Cornwallis.

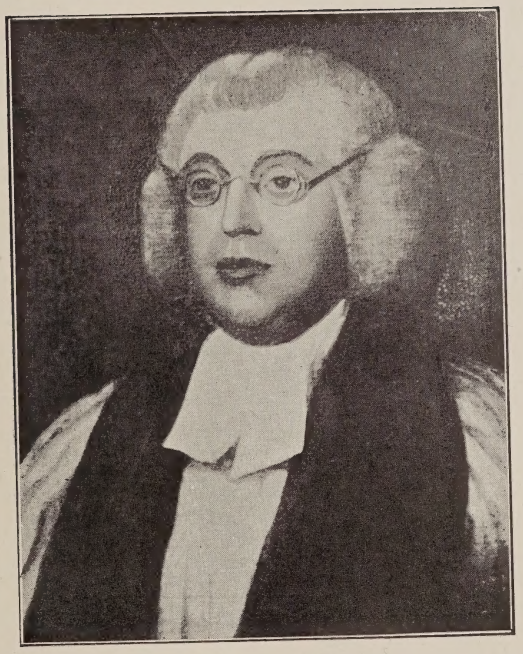
XXI.

GEORGE HORNE.

1781—1790.

Archbishop : Moore.

George Horne was born at Otham, in Kent, in 1730, and was baptized there on the 1st of November in that year. His father was the Rev. Samuel Horne, rector of Otham, who had been for some years a Tutor at Oxford University. He was a man of an independent mind, and used to say he would rather be a toad-eater to a mountebank, than flatter any great man against his conscience. He was rector of Otham from 1727 until his death in 1768.



GEORGE HORNE.

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During a good portion of this time he occupied such leisure as he could spare from his parochial duties to the education of his children, of whom he had four sons and three daughters. Samuel Horne's eldest son died young; George (afterwards Dean of Canterbury) was the second son; of the other two sons, Samuel became a Fellow of University College, Oxford, and William succeeded his father as rector of Otham and rector of Brede in Sussex. The father is said to have been of a mild and quiet temper, and to have studiously avoided giving trouble to anyone. So far did he carry his idea of not causing trouble, that when George was an infant his father used to awake him with the playing of a flute, that the change from sleeping to waking might be gradual and pleasant.

George Horne continued under his father's tuition until he was thirteen, leading a pleasant life, and at the same time making good progress in learning. At this age a friend advised that the boy should be sent to school, and his father, "to avoid trouble," readily agreed, and George was

sent to Maidstone, and placed under the Rev. Deodatus Bye,[1] Master of the Grammar School there, and a man well learned in Latin, Greek and Hebrew. When Bye examined his new scholar, he gave an opinion that the boy was more fit to go from school than to come to one. At Maidstone, George Horne remained two years, adding to his stock of learning and obtaining an elementary knowledge of Hebrew, which was of service to him afterwards. When little more than fifteen he was admitted at University College, Oxford, having obtained a Scholarship from his school. In 1749 Horne took his degree of B.A., and in the following year was elected Fellow of Magdalen College, Oxford, under very gratifying circumstances. At this time the Kentish Fellowship became vacant, and there was no Scholar of Magdalen from Kent. The Senior Fellow of University College, hearing of this, went to Magdalen College, and told the Fellows there what an extraordinary young man they might find at his own College, and recommended them

[1] Todd says Bye had been rector of Otterden, but he was not inducted to that rectory until 1748. He resigned that living in the same year.

to accept Horne. To this they agreed, and George Horne, when only twenty years old, was Fellow of Magdalen College. He had previously become acquainted with Jones of Nayland, afterwards his chaplain and biographer, with Charles Jenkinson, afterwards Earl of Liverpool, and with Moore, afterwards Archbishop of Canterbury.

Before he graduated he was deeply engaged in the study of poetry, history, philosophy and the Greek tragedians ; but soon became prominent among a set of men who adhered on many points to the opinions of Hutchinson. To these men the Bible, rightly studied, was the sum of all human knowledge, and they doubted whether the philosophy of Sir Isaac Newton were warranted by the Scriptures : the very name of natural religion was hateful to them. In 1750 Horne attracted considerable attention by his advocacy of the views held by Hutchinson, and in the next year attacked Newton's system, and published his remarks anonymously.

In 1752 he proceeded M.A., and, entering into a controversy on the subject of

the Cherubim, fairly commenced a literary career which continued until nearly the end of his life. In the next year he was ordained, and preached his first sermon at Findon, Northamptonshire, of which parish his friend Jones was curate. Athough he soon obtained the reputation of being the best preacher in England, he neither sought nor received any preferment; probably because he loved the life of the University, and had no wish to leave it.

In 1764 he took the degree of D.D., four years later he was elected President of his College, and soon after published his "Considerations on the Life and Death of S. John the Baptist." These "Considerations" had been delivered before the members of the University on S. John the Baptist's Day from a stone pulpit which then stood in the quadrangle of Magdalen, and was on that day decked round with green boughs, that the preaching might more nearly resemble that of John in the wilderness. In 1771 he was appointed Chaplain to the King, an appointment which he retained until his promotion to Canterbury.

Apart from his entertainment of Dr. Johnson and Boswell to tea at Magdalen, when his guests were favourably impressed by their host, 1776 was an important year to Horne; for then he became Vice-Chancellor of Oxford, and thus came into contact with Lord North, who was Chancellor. With two such prominent men as the Earl of Liverpool and Lord North as his friends, Horne was not likely to remain much longer without church preferment; and on the removal of Dr. Cornwallis to the Bishopric of Lichfield, he was nominated to succeed to the Deanery of Canterbury. When he accepted this appointment his intention was to resign the Presidentship of Magdalen, and to reside exclusively in Kent; but he was persuaded to keep both, and submitted to the unsettled life of a pilgrim between his College and his Deanery. With everything that lay between Oxford and Canterbury he was well acquainted, and with little besides.[1]

From the age of twenty-one he had been almost continually before the public,

[1] Dict. Natl. Biography.

either as a writer of pamphlets or of sermons; but in 1776 appeared his great work, "A Commentary on the Psalms," on which he had been engaged for twenty years. The labour bestowed upon this work is said to have been prodigious; his reading for many years was principally devoted to this subject; and his study and meditation together produced as fine a work, and as finely written, as most in the English language.[1] The work attained an immense popularity. The Introduction to it by its tender beauty continues to inspire admiration in the minds of many unprepared to accept his comments.[2]

After his promotion to the Deanery his time was divided between Oxford and Canterbury; at Oxford he was beloved as the amiable President of Magdalen; at Canterbury as the friendly and hospitable Dean; he was always ready to assist by preaching or otherwise on public occasions. The opening of a new organ in his Cathedral, the institution and advancement of Sunday

[1] Jones. Memoirs, p. 121.

[2] Stoughton. Rel. under Anne, etc., ii, 62.

schools, the yearly meeting of old King's Scholars and Archiepiscopal visitations gave him ample opportunities for displaying his taste in music, pleading the cause of poor children, contending for the Christian faith, and gratifying the public by his talents as a preacher.

Dr. Horne's stay at Canterbury was short. The See of Norwich was vacant by the translation of Dr. Lewis Bagot to S. Asaph, and the Dean of Canterbury was nominated his successor. He was consecrated at Lambeth on the 7th of June, 1791, when he resigned not only his Deanery but also his Mastership of Magdalen College, and took up his residence at Norwich. His residence there was only for a very brief period. His health was rapidly failing, and he was advised to proceed to Bath, to which place he had previously paid two visits and received benefit. The third journey had been deferred too long, for while on the road he was seized with paralysis. He reached Bath, but the end was near. For several days he had been unable clearly to express himself, but the day before his

death he joined in the prayers that were read in his room, and repeated the Lord's Prayer with as much composure as ever he did in his life. After that he received the Sacrament with the various members of his family, and when it was over exclaimed "Now am I blessed indeed." [1] He died on the 17th of January, 1792, and was buried in the family vault of his father-in-law, in the churchyard of Eltham in Kent.

In 1768 Horne married the only daughter of Philip Burton and by her had three daughters. His wife survived him.

At the opening of the Radcliffe Library, Oxford, it was said that when all were assembled, there was not then a more handsome young man in the Theatre. He was "above the middle size," Todd tells us, but he was not of a strong and muscular constitution. He was near-sighted, and helpless without the use of glasses. Athletic amusements gave him more trouble than they were worth. "It was of service to his mind, that he was no fisherman, no shooter, no hunter, no horseman; the cultivation of

[1] Jones. Memoirs, p. 197.

his understanding was therefore carried on with less interruption, and his improvements were rapid."[1] "If ever virtue itself was visible and dwelt upon earth, it was," said Dr. Thurlow, "in the person of George Horne." For over forty years he had been prominent as a Fellow and as Master of his College, as a writer on many subjects, as Dean of Canterbury and as Bishop of Norwich, and, as far as I am aware, there is no blot on his character either as a man or as a divine. As a preacher he excelled in a style of composition and delivery then uncommon with orthodox divines. His endeavour was to make his sermons popular that he might win multitudes to his Master's service. When made a Bishop some rejoiced at the promotion of a man who would make a truly Christian Bishop.[2]

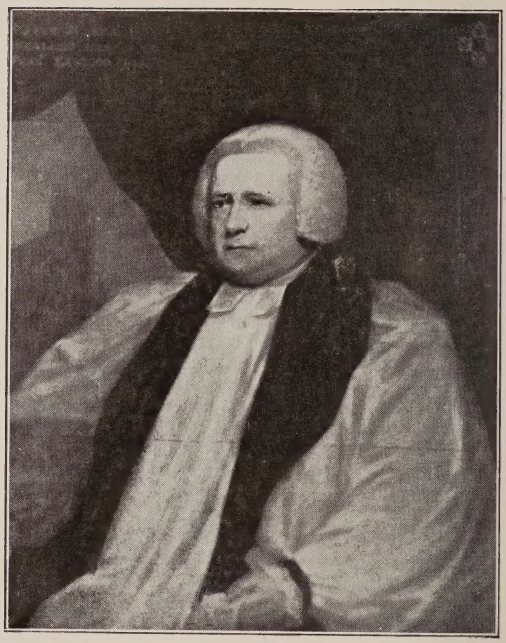
Horne was a great man and a good man; but his "restoration" of the Cathedral savoured strongly, like many restorations since, of desecration. The work began in 1785, when the oval part of the steps leading up to the Altar was sawn off. In 1786 an

[1] Jones Memoirs, p. 163.

[2] Stoughton. Rel. under Anne, etc., ii, 62-3.

order was given to Messrs. White to repave the Nave. The old incised stones were removed to the South West Transept, the Chapter House and elsewhere, and many were destroyed; the ancient raised tombs were also removed, and were never rebuilt. There seems to have been some misgiving about this work, for the Chapter paid White three guineas for mapping the stones and inscriptions in the church, and this "map" may still be seen suspended in the Cathedral Library. In 1787 the staircase from the Baptistery to the Sermon House was ordered to be walled up, and the painted glass was taken from the same Sermon House, and placed in the West window of the Nave. In 1788 there was a gleam of better things; music by Pett, Ebden, Webb and Boyce was bought for use in the Cathedral.[1]

[1] Acta Capituli.



WILLIAM BULLER.

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XXII.

WILLIAM BULLER.

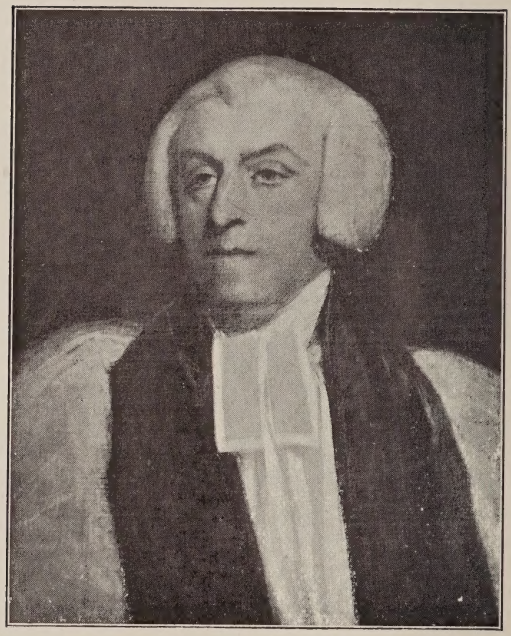
1790-1792.

Archbishop: MOORE.

WILLIAM BULLER, fourth son of John Francis Buller, of Morval, Cornwall, by Rebecca, daughter of Sir Jonathan Trelawny, Bishop of Winchester, was born in 1735. He was educated at Oriel College, Oxford, where he graduated B.A. in 1757, M.A. in 1759, and B.D. and D.D. in 1781. In 1760 he married Anne, daughter of John Thomas, Bishop of Winchester. The issue of this marriage was three sons, William, Charles, and Richard.[1]

[1] Burke. Landed Gentry.

In 1784 Dr. Buller was promoted to the Deanery of Exeter and to a Prebendal Stall in that Cathedral. The Deanery of Canterbury was conferred upon him in 1790, when he resigned his preferment at Exeter; but two years later he was consecrated Bishop of that See, and also accepted the Archdeaconry of Exeter. Upon his elevation to the Episcopate he resigned the Deanery of Canterbury, but retained his Archdeaconry of Exeter until his death, which occurred on the 12th of December, 1796.



FOLLIOTT HERBERT WALKER CORNEWALL.

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XXIII.

FOLLIOTT HERBERT WALKER CORNEWALL.

1793—1797.

Archbishop: Moore.

Dr. Cornewall, who now succeeded to the Deanery, was the second son of Captain Frederick Cornewall, R.N., of Diddlebury, in Shropshire, by Mary, daughter of Francis Herbert, M.P. for Montgomery. Francis Herbert's wife was Mary, daughter of Rowland Baugh by Mary, sister of Henry, Lord Folliott, and first cousin to the first Earl Powys. To account for the Dean's third christian name it is necessary

to add that Francis Walker, of Ferney Hall, Clungunford, Shropshire, was a grandson of Rebecca, another sister of Henry, Lord Folliott, and that Walker bequeathed his estates to Dr. Cornewall.[1]

He was educated at S. John's College, Cambridge, where he graduated B.A. in 1777, and M.A. in 1780, and became a Fellow. In the same year, by the influence of his second cousin, Charles Wolfran Cornewall, Speaker of the House of Commons, he was appointed Chaplain to the Commons. In 1784 he was installed Canon of Windsor, and was made Master of Wigston's Hospital, Leicester, in 1790. On the 23rd of January, 1793, he was installed Dean of Canterbury, and then resigned his Stall at Windsor. In 1797 he was consecrated Bishop of Bristol, from which See he was translated in 1803 to that of Hereford. From Hereford he was translated to Worcester in 1808, of which he remained Bishop until his death on the 5th of September, 1831. He was buried at Diddlebury.

[1] Gent. Mag. ci., part 2.

He married Anne, daughter of the Hon. and Rev. George Hamilton, Canon of Windsor from 1783 to 1787, by whom he had two sons and one daughter.

He published a Sermon preached before the House of Commons on the 30th of January, 1782, and a Fast Sermon preached before the House of Lords in 1798.

He was an elegant scholar and a man of polished manners. To Bishop Hurd's question "What has raised him to this dignity?" the answer would be simple. He was nearly related to the Speaker, and had been Tutor to Lord Liverpool.[1]

[1] Abbey. Eng. Ch. and its Bishops, ii., 272.

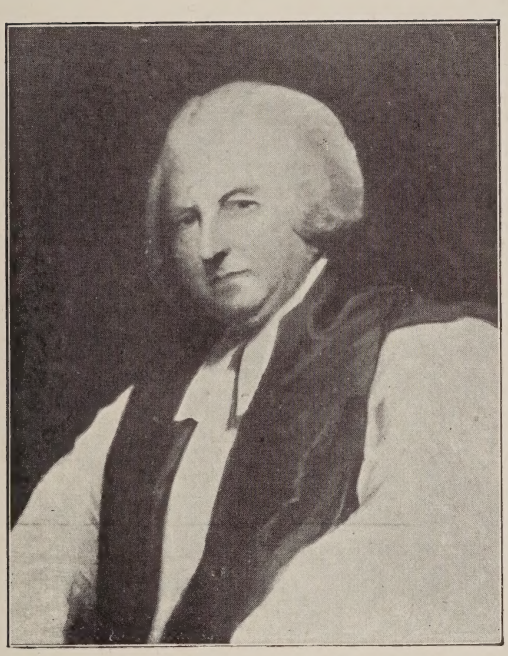
XXIV.

THOMAS POWYS.

1797—1809.

Archbishops: Moore, Manners Sutton.

Thomas Powys, son of Philip Powys, of Hardwick House, Oxfordshire, matriculated at S. John's College, Oxford, on the 2nd of July, 1753, being then sixteen years old. He graduated B.A. in 1757, and proceeded M.A. in 1760. He was rector of Fawley, Buckinghamshire, and of Silchester, Hampshire. In 1769 he was made a Prebendary of Hereford, and in 1779 was promoted to the Deanery of Bristol. In 1795 he took the degree of



THOMAS POWYS.

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B.D. and D.D., and in the following year was appointed by patent Canon of Windsor; but this he resigned on accepting the Deanery of Canterbury in 1797. He died at Canterbury on the 7th October, 1809, and was buried in the Lady Chapel of the Cathedral on the same day, according to the Cathedral Register.

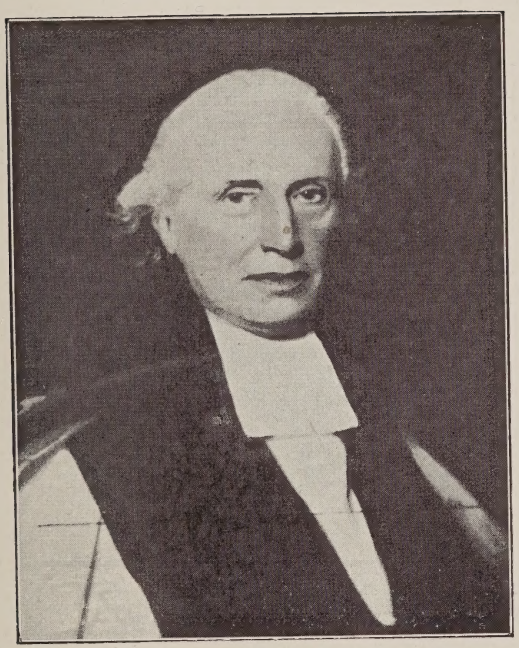
XXV.

GERRARD ANDREWES.

1809—1825.

Archbishop : Manners Sutton.

Gerrard Andrewes, was the son of the Rev. Gerrard Andrewes, vicar of Syston and of S. Nicholas, Leicester. His mother was Isabella, daughter of John Ludlam of Leicester, in which town young Gerrard was born on the 14th of April, 1750. His father was also Master of the Grammar School at Leicester, and there probably his son received the rudiments of his education. In 1764 the lad was elected to a Scholarship at Westminster School, where he



GERRARD ANDREWES.

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remained until 1769, in which year he matriculated at Trinity College, Cambridge. In 1773 he graduated B.A., and in 1779 proceeded M.A.

The year before he graduated at Cambridge he returned to Westminster School as assistant master, and remained there until 1784. After his ordination, and while still engaged in his scholastic duties, he was assistant preacher at S. Bride's church, Fleet Street, and was afterwards attached to S. James's Chapel, Hampstead Road. In 1780 he acted as chaplain to Sir E. C. Hartopp, then High Sheriff of Leicester. In 1788 his former pupil, Lord Barrington, presented him to the rectory of Zeal Monachorum in Devonshire, but, following the too common custom of the time, he appears to have enjoyed the emoluments arising from his benefice without residing upon it, or even near to it. In 1791 he was appointed Preacher at the Magdalen, and in 1799 held a similar position at the Foundling Hospital. The next year Lady Talbot gave him the rectory of Mickleham near Dorking, and on the 10th of August,

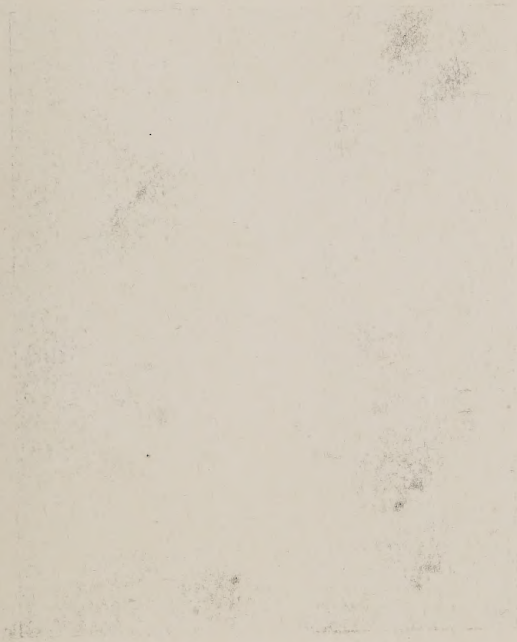
1802, Porteus, Bishop of London, collated him to the important rectory of S. James, Piccadilly.

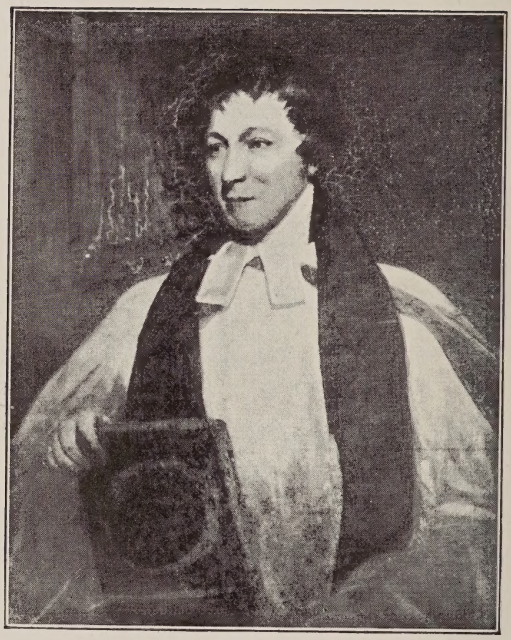
In 1809 Spencer Perceval nominated him to the Deanery of Canterbury, upon which he resigned the living of Mickleham. In 1812 he was offered the Bishopric of Chester, but this he declined on the plea of advancing age. He died at the rectory, Piccadilly, on the 2nd of June, 1825, and was buried at Great Bookham in Surrey.

In 1788 he married Elizabeth Maria, daughter of the Rev. Thomas Ball, rector of Wymondham, by whom he had one son and three daughters.

In the pulpit he is said to have been argumentative, but not conclusive; a good rather than a great preacher, and was often striking, but seldom moving.[1]

[1] Gent. Mag. xcv. Part 2.





HON. HUGH PERCY.

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XXVI.

HON. HUGH PERCY.

1825—1827.

Archbishop : Manners Sutton.

Hugh Percy, third son of Algernon, first Earl of Beverley, by Susannah, second daughter of Peter Burrill, was born in London on the 29th of January, 1784. His mother was sister to Frances Julia Burrill, who married Hugh Percy, second Duke of Northumberland. With such family connections it was then only to be expected that Hugh Percy would rise to preferment in whatever path of life he might choose to follow. Having taken his M.A.

degree at Trinity College, Cambridge, in 1805, and been ordained, he further ensured his success in life by wedding, in 1806, Mary, the eldest daughter of Manners Sutton, who had been raised to the Primacy after the death of Archbishop Moore. In 1808 his father-in-law collated him to the rectory of Bishopsbourne and he was inducted in the same year. For some reason, not now apparent, he was inducted a second time in 1809, and at the same time he was inducted to the rectory of Ivychurch, which he also received from Manners Sutton.[1] In 1810 he was appointed Chancellor and Prebendary of Exeter. In 1812 he was installed Chancellor of Salisbury, and in 1816 the Archbishop conferred upon him a Canonry in his own Cathedral, upon which he resigned the positions he held at Exeter. In the same year he was further promoted to

[1] In earlier times resignation and re-induction were not uncommon. The holder of a benefice above a certain value could not become a pluralist, but if his living were below a fixed sum he could. Hence, if the smaller living were offered, he would, by arrangement, resign the larger, for a time, and get inducted to the smaller. Then, as the law allowed him to accept a richer living in addition to the poorer one, he would again be inducted to that which he had resigned shortly before. It was a pitiable shift, merely to enable him to evade the law.

the enormously rich Stall of Finsbury at S. Paul's, which he held until his death.

In 1822 he was appointed Archdeacon of Canterbury, when he resigned Bishopsbourne and Ivychurch, and in 1825 became Dean of Canterbury. In 1827 he was consecrated Bishop of Rochester, but was, in the same year, translated to the See of Carlisle, which he held until his death in 1856.

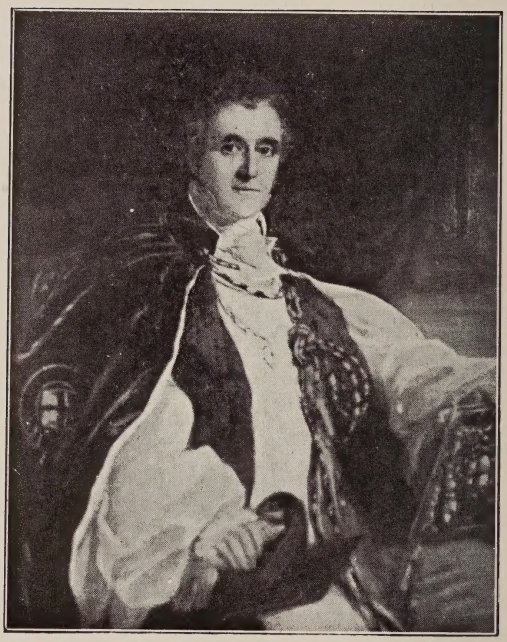
While Dean of Canterbury he encouraged the restoration of the interior of the Cathedral, and devoted his time to a personal superintendence of the work. As a Bishop, though he fell far short of our own ideas of what a Bishop ought to do and to be, he was considered able and efficient, and a new and better order of things began to stir the religious life of the diocese of Carlisle. This was due in a measure to the influence of the Oxford movement, and to the fact that churchmen generally were tired of the old order, under which men of good position in life, but of ordinary talents, practically had monopolised all the rewards the Church had to give.

In 1838 Percy established a Clergy Aid Society for his diocese; and in 1855 a Diocesan Education Society.

He is described as a genial specimen of a courtly country gentleman, a good judge of horses, and as being fond of farming. On his journeys to London to attend the House of Lords he used to drive his four horses himself, a feat which, I suspect, few of his episcopal successors in our days could perform even if they tried, and certainly would not attempt even if they had the opportunity.

He died at Rose Castle on the 5th of February, 1856, and was buried in the churchyard of Dalston in Cumberland.

By his first wife he had three sons and eight daughters. His eldest son, Algernon, married Emily, daughter of Reginald Heber, and afterwards assumed the name of Heber in addition to his own. Bishop Percy married his second wife in 1840. She was Mary, daughter of Sir William Hope Johnstone.



HON. RICHARD BAGOT.

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XXVII.

HON. RICHARD BAGOT.

1827—1845.

Archbishops: Manners Sutton, Howley.

Richard Bagot was the third son of William, first Lord Bagot, by the Honourable Louisa St. John, daughter of John, second Lord Bolingbroke. He was born at Daventry on the 22nd of November, 1782, and entered Rugby School in 1790, at that time under the mastership of Dr. James. There he remained until 1800, when he matriculated at Christ Church, Oxford, and graduated B.A. in 1803. In the next year he was elected a Fellow of All Souls College, and held his Fellowship until 1806,

when he married Harriet Villiers, youngest daughter of the fourth Earl of Jersey. In the same year he proceeded M.A., and was presented by his father to the rectory of Leigh, Staffordshire. In 1807 the same patron conferred upon him the rectory of Blithfield, also in Staffordshire. In 1817 he was appointed a Prebendary of Worcester, and this he held until 1822, when he was appointed, by patent, Canon of Windsor.

In 1827 the Honourable Hugh Percy was consecrated Bishop of Rochester, and resigned the Deanery of Canterbury. Percy's successor was the Honourable Richard Bagot, who was installed Dean on the 2nd of September, 1827. In 1829 he was consecrated Bishop of Oxford, which position he held until 1845, and with it held by permission the Deanery of Canterbury. In 1845 he was translated to Bath and Wells; but the abuse of holding ecclesiastical preferment *in commendam* having been abolished in England by Statute in 1836, the Deanery of Canterbury became, by his translation, vacant. He died at Brighton on the 15th of May, 1854, aged 71.

While he held the See of Oxford *The Tracts for the Times* were issued, and Dr. Bagot, contrary to his inclinations, was brought into prominence. He was charged with favouring those who were taxed with being Romanisers, and was urged by the press and by private correspondents to suspend the authors of the famous *Tracts*, and to clear the University of all who inclined to the views put forward by the writers, who, on their part, looked upon him as a shield from the public indignation. The pressure brought to bear upon Dr. Bagot induced him to require that the publication of the *Tracts* should cease, and his wish had the desired effect. But the outcry against them continued, and a charge delivered by him in 1842, was considered as an apology for the authors.

To the excitement caused by the publication of *The Tracts for the Times* was added Bishop Bagot's failing health, and this was followed by an openly expressed opinion that the Bishopric of Oxford required to be administered by a younger and more vigorous man; and consequently, on the

death of Bishop Law, Bagot was translated to Bath and Wells, and Samuel Wilberforce was promoted to Oxford.

His removal to Bath and Wells did not relieve him from trouble. He inducted the Rev. W. J. E. Bennett, a well known High Churchman, to the vicarage of Frome, and for this he was attacked in the House of Commons. This was the forerunner of the mental affliction which fell upon him, and from which he never recovered. There was then no law by which a Bishop could relieve himself of his duties, and so the affairs of his diocese were administered by Dr. Monk, Bishop of Gloucester and Bristol, under the provisions of an Act of Parliament passed for that purpose.

Dr. Bagot, in his private life, is said to have been a most estimable man; he was gentle and a lover of peace; a munificent patron of church societies, and a generous friend to the poor. His only contributions to literature were a Sermon preached before the Society for the Propagation of the Gospel in 1835, and four episcopal charges delivered in 1834, 1837, 1842, and 1847.

By his wife, who survived him, he had eight sons and four daughters. His daughter Harriet married the Rev. Lord Charles Thynne, uncle to the Marquess of Bath and Canon of Canterbury.[1]

[1] Gent. Mag., xlii, N. Ser.

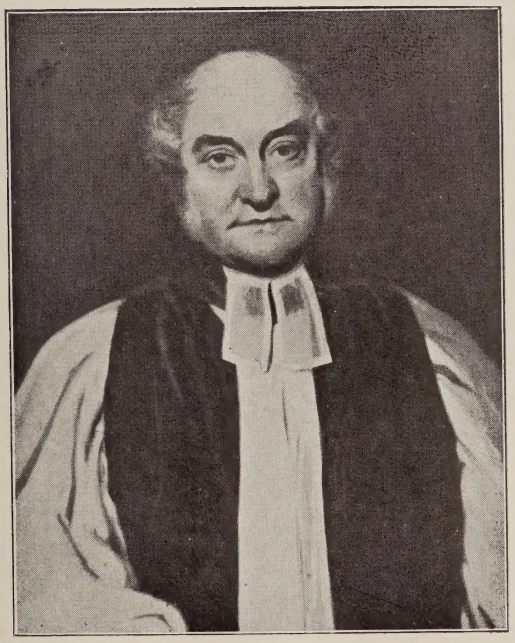
XXVIII.

WILLIAM ROWE LYALL.

1845—1857.

Archbishops : Howley, Sumner.

William Rowe Lyall was the third son of John Lyall, of Findon, Sussex, and a younger brother of George Lyall, who sat in Parliament as one of the Members for London, and was for some time Chairman of the Hon. East India Company. William R. Lyall was born in London on the 11th of February, 1788, and at the age of seventeen matriculated at Trinity College, Cambridge, where he obtained a Scholarship. He graduated B.A. in 1810, and M.A. in 1816.



WILLIAM ROWE LYALL.

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He was ordained to the curacy of Fawley, Hampshire, in 1812, of which parish Lord Walsingham, Archdeacon of Surrey, was then rector. In 1814 Rowe was admitted to priest's orders. During the time he resided at Fawley he began to contribute to the *Quarterly Review*, and two of his articles on "The Philosophy of Dugald Stewart" attracted considerable attention from the ability and learning which they displayed.

In 1815 he removed to London, and succeeded to the editorship of the *British Critic*. In 1817 he was appointed chaplain of S. Thomas's Hospital, and soon after became assistant preacher at Lincoln's Inn. In 1820 Howley, then Bishop of London, and afterwards Archbishop of Canterbury, and Blomfield, afterwards Bishop of Chester and Bishop of London, invited Lyall to undertake the management of the "Encyclopædia Metropolitana," a literary work of considerable interest, which had fallen into abeyance. The duties connected with this he performed with great ability and with his usual zeal, and, having ensured the

success of the work, he transferred the management to other hands, and devoted himself to his clerical duties.

In 1822 he accepted the appointment of examining chaplain to the Bishop of London, and in the next year was inducted to the rectory of Weeley in Essex. In 1824 he was nominated to the Archdeaconry of Colchester, and then quitted London, only returning to it for the delivery of the Warburtonian Lectures on the "Prophetical Evidences of Christianity." He resided at Bradfield in Essex until 1827, when he was made rector of Fairsted in the same county. In 1833 he exchanged the livings of Weeley and Fairsted for the rectory of Hadleigh in Suffolk; and in that disorganised and neglected district he contributed by his advice, assistance and example, to allay animosities, to heal dissensions, and to promote the moral and material welfare of all within his reach. In 1840, the last year of his residence at Hadleigh, he published his "Propædia Prophetica," which elicited from Archbishop Howley and others the warmest expression of admiration and approval.

While Archdeacon of Colchester his charges to the clergy were noteworthy for their ability and remarkable for the tone of wisdom and conciliation which pervaded them; and Howley, knowing the man and his capabilities, and having confidence in him, urged Lyall to accept the Archdeaconry of Maidstone, which had just been constituted. He accepted the appointment without hesitation, but with reluctance, as he felt unwilling to give up the Archdeaconry of Colchester, where his usefulness, influence and popularity were unbounded. In 1842 the Archbishop collated him to the rectory of Great Chart, and this he held for ten years.

In 1845 Bishop Bagot (Dean of Canterbury) was translated to Bath and Wells, and resigned his Deanery, and Lyall, upon the recommendation of Sir Robert Peel, was appointed to succeed to the vacant office.

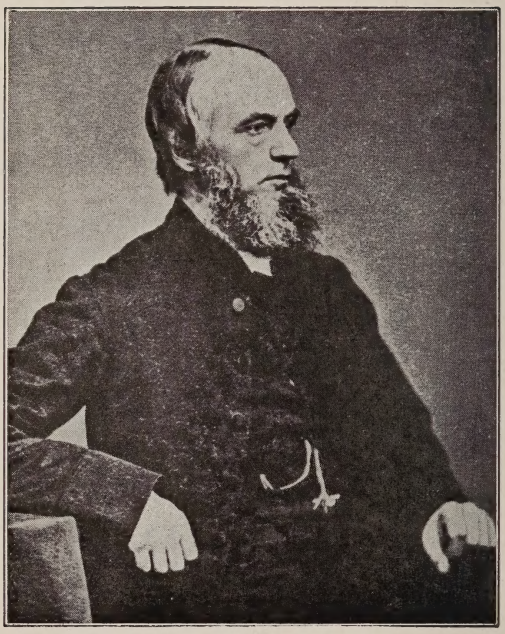
The death of Dean Lyall was the result of a paralytic stroke, which deprived him, for the last few months of his life, of the power of speech. He died on the

17th of February, 1857, and was buried in the churchyard of Harbledown near Canterbury.[1]

His intellectual qualities were of a very high order, combining great dialectical skill with great acuteness; great quickness of apprehension with great powers of analysis; great justness of observation with great accuracy of thought; and these qualities enabled him to bring to the discussion of controversial questions a mind qualified to sift and weigh the value of opposite arguments and conflicting evidence. He was a sound classical scholar; his knowledge of ancient and modern literature was extensive; and his acquaintance with divinity was remarkable both for depth and accuracy. His sermons, composed in terse and manly English, were replete with wisdom and good sense, and were, for the most part, eminently practical.

In 1817 he married Catherine, youngest daughter of Joseph Brandreth, M.D., of Liverpool, but left no family.

[1] For some further particulars of Dean Lyall's life see *The Essex Review*. viii. pp. 220—222.



HENRY ALFORD.

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XXIX.

HENRY ALFORD.

1857—1871.

Archbishops: SUMNER, LONGLEY, TAIT.

The appointment of HENRY ALFORD to the Deanery of Canterbury marks a new era in the history of its famous Cathedral. Previously the Dean had preached three sermons a year from its pulpit, and there was but one sermon on a Sunday, and that always in the morning. On his arrival he made up his mind to alter that custom, and at once commenced his attack on the old state of things. As we shall see later on, he met with opposition, but he carried his

point; the afternoon sermon was agreed upon, and the Dean was to be the preacher.

Henry Alford was born at 25, Alfred Place, Bedford Row, London, on the 7th of October, 1810. He was the only child of Henry Alford, by his wife Sarah Eliza Paget, whose father was a banker at Tamworth. She died in January, 1811, leaving her child, who, three years later, was described as a tender delicate plant, whose extreme sensibility often made him ill. Notwithstanding, he was a precocious child, whose chief amusement consisted in the making of little books, in which he wrote histories, the "Travels of S. Paul," a "History of the Jews," or simply copied texts from the Bible. All this was done before he was nine years old. At the time of his birth his father was a lawyer; but the death of his wife led him to leave his profession, and, after ordination, he became curate of Steeple Ashton, and acted as tutor and companion to his son. From Steeple Ashton the father went as curate to Wraxall; but this he resigned on account

of ill health, and in 1817 accompanied Lord Calthorpe as his chaplain on a tour abroad. His son was sent to a small school at Charmouth, kept by Mr. Mercy. From this school he was soon removed, owing to illness, but he returned to Charmouth in 1819; this time to a school kept by the Rev. B. Jeanes, a Congregational Minister.

In 1821 he left Charmouth for another school at Hammersmith, where he spent about two years, and then went to Ilminster Grammar School, at which he remained three years and a half, and spent the time happily under Mr. Allen, who was then the Head Master. From Ilminster he was transferred to Aston and was placed as a pupil in the home of the Rev. John Bickersteth. In October, 1828, having completed his preparatory education, he left Aston, and proceeded to Cambridge, where he matriculated at Trinity College in November of the same year.

At Cambridge he was assiduous in his studies, and active in the pursuit of knowledge. He was also fortunate in the choice of his friends and companions. In 1830 he

was elected secretary to the "Fifty," a small society which met for true practice in speaking; he also became a member of the "Apostles," another society of reading and thinking men who met weekly at each other's rooms.

About this time he decided to read for a Bell's Scholarship, and this he obtained in March, 1831. In January, 1832, he graduated 34th Wrangler, and in the next month, when the Classical Tripos came out, Henry Alford's name appeared eighth in the First Class. In 1833 he was ordained to the curacy of Ampton, of which parish his father was the incumbent; in 1834 he obtained his Fellowship at Trinity College, Cambridge, and in the same year was ordained priest. In 1835 he was presented to the living of Wymeswold, and immediately married his cousin, Frances Oke Alford.

At Wymeswold his time was fully occupied; he there continued to take pupils, and to devote his attention to his parochial duties and to poetry, of which he had long been a diligent writer. In 1838 he was asked

whether, in the event of the appointment being offered, he would accept the proposed Bishopric of New Zealand. This he declined on account of his age, and three years later it was offered to and accepted by Selwyn, who was consecrated the first Bishop of New Zealand. Seven years afterwards similar overtures were made to Alford when the diocese of Fredericton was about to be created.

He was now fairly launched on his career as an author, and was soon recognised as a preacher of no mean ability. In 1839 he accepted the editorship of *Dearden's Miscellany*, a monthly magazine, for which he wrote articles on ancient and modern poets, and contributed to it some of his own poems. In 1840 he preached the sermon at the primary visitation of Bishop Davys; and in 1841 and 1842 was appointed Hulsean Lecturer at the University of Cambridge. These lectures were published in two volumes, and were followed in 1846 by a volume of "Plain Village Sermons." All this time he was working hard with six pupils and at his Greek Testament, which

occupied so many years of his life. In 1848 he gave up his pupils, as he found the occupations of tutor, parish clergyman and commentator on the entire New Testament were scarcely compatible. He now sought a change of situation, and made up his mind to leave Wymeswold, as soon as an opportunity should present itself.

In 1849 he took the degree of B.D., and was a candidate, though an unsuccessful one, for the Regius Professorship of Divinity at Cambridge. His life at Wymeswold was thus prolonged, and it was not until 1852 that a proposal was made to him with reference to the incumbency of Quebec Chapel. This he accepted in May, 1853. He had been eighteen years at Wymeswold, and no offer of actual promotion seems to have been made to him; now, no sooner had he accepted Quebec Chapel, than the Bishop of Worcester offered him the vicarage of Grimley with Hallow. This came too late, and was declined.

At Quebec Chapel he spent nearly four years. His work there was much to his liking. His morning congregation was of

course the congregation; but his afternoon congregation was his own child, and he loved it best. His preaching in the morning and expounding the Gospel in the afternoon every Sunday, and his district work during the week days were very interesting to him; and he soon began to project other spheres of usefulness, and to devise plans for setting schools on foot. He also at this time drew attention to the expediency of a revision of the Epistles, and of promoting the study of the New Testament in Greek.

In 1857 Lord Palmerston offered him the Deanery of Canterbury, and this was accepted. He required not only time, but also freedom from cares, to enable him to complete the great work he had in hand. The Deanery of Canterbury seemed to meet all his requirements, and he entered upon his new duties full of zeal and of hope. His endeavour to establish an afternoon sermon occupied him until December, when he was able to write "After having long fought the battle of the afternoon sermon, I have to-day carried it." It was to be begun at Easter, 1858. The spirit in which

this innovation was received is exemplified in the fact that, while on a tour in the West of England, the Dean returned to Canterbury every Saturday to preach the sermon on Sunday afternoon. In 1859 he proceeded D.D., and in 1861, after a visit to Rome, a plan for extensive repairs to the Cathedral came under consideration, and caused him much anxiety. This restoration he carried through; he removed all the old houses from the north side of the Church, and laid bare that extensive range of ruins which extends from the "Dark Entry" eastward to the house now occupied by Canon Rawlinson. A new school-house and Head Master's house were also built. Besides these there was general overhauling of the fabric, and much work was done, including the erection of the present Library. The date of the last Report on the restoration, and the Balance-sheet, showing the expenditure of all the money which had passed through his hands as Treasurer of the Fabric Fund, is dated December 8th, 1870: on the 12th of January, 1871, Dean Alford died.

In considering the life of Dean Alford there are some points which seem to call for special remark.

I. His Cambridge life was eminently happy and successful. His acquaintances there embraced the Tennysons, Arthur Hallam, Trench, afterwards Dean of Westminster and Archbishop of Dublin, Charles Merivale, Spedding, Brookfield, Thompson, afterwards Master of Trinity College, Cambridge, and Christopher Wordsworth. With such men for his companions and friends, he must have been then a man of more than ordinary promise.

II. The amount of literary work he accomplished is almost amazing. In 1830, when only twenty years of age, he was writing hymns, which were sent to the *Christian Observer* and the *Christian Guardian.* In 1833, besides an article on Ancient Music, he published "Poems and Poetical Fragments." In 1835, two volumes of Poems from his pen were published. In 1839 he edited Dr. John Donne's Works in six volumes. In 1841 appeared "The Abbot of Muchelnay," Sonnets, etc., and

"Chapters on the Poets of Ancient Greece." In 1841 and 1842 he issued his "Hulsean Lectures." In 1846, a volume of "Plain Village Sermons." In 1849 the first volume of his Greek Testament, and four "Lectures on the Influence of the Fifth Commandment." These were followed by a volume of Sermons, the second volume of his Greek Testament, and other books and articles, all while he was at Wymeswold. At Quebec Chapel his literary work seems to have increased; while there he issued six volumes of Sermons; A Memoir of his Father; a second edition of the first and second volumes of the Greek Testament; a third edition of the second volume; a first and second edition of the third volume; a volume of "Homilies on the first ten Chapters of the Acts of the Apostles," and various single Sermons. At Canterbury he continued his work with, if possible, increased vigour, and continued it until the end. In addition to his literary labour he had all the work, and some of the worry, attached to his position as Dean of the Metropolitical Cathedral, as well as to bear the attacks which were made

upon him by those who disapproved of his doctrines or of his deeds.

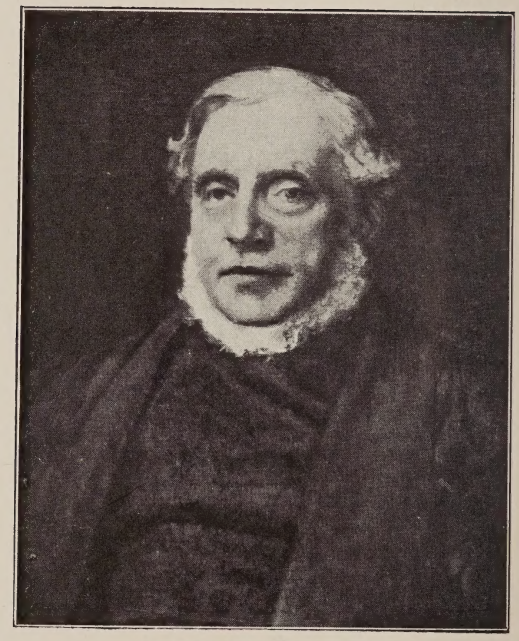
III. His broad-minded and generous disposition ever led him to take a sympathetic view of those who differed from him. He held that men like Stoughton, Binney and Allon, although they differed from him on many points, were truly Christian men, and as such he met with them, and was prepared to work with them. Fifty years earlier this would have attracted little attention, and called for little disapprobation; but a new school had arisen in the Church, and this school was not slow to condemn all tendencies towards conciliation with Noncomformists.

Constant work, extending over practically the whole of his life, left his constitution but ill prepared to withstand any serious attack of illness. On January 9th, 1871, he sent for his medical attendant, who saw him, and treated him for a cold in the chest and neuralgia; on the 10th and 11th he remained in bed; but so little was apprehended that his daughter and her children left the Deanery for London on

the 11th. On the next day he died peacefully and without pain. He was buried in S. Martin's churchyard, and on his tomb, at his own request, are inscribed the words: "diversorium viatoris Hierosolymam proficiscentis":— The resting place of a traveller on his way to Jerusalem.[1]

By his wife, who died in 1878, he had four children; two sons, who died in childhood, and two daughters, Alice Oke Alford, who married the Rev. William Thomas Bullock in 1862, and Mary Oke Alford, who married the Rev. Henry Edmond Tilsley Cruso in 1867.

[1] Life by his Widow.



ROBERT PAYNE SMITH.

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XXX.

ROBERT PAYNE SMITH.

1871—1895.

Archbishops: Tait, Benson.

Robert Payne Smith was born at Chipping Campden in 1819. His father, Robert Smith, who died in 1827, was a land agent, directly descended from the Thomas Smith to whom Queen Elizabeth granted the manor of Campden. Robert Payne Smith's mother was Esther Argles Payne, a native of Surrey.

Young Robert, whose mother was of limited means, was educated at the Grammar School of his native place until 1837, when

it was his good fortune to obtain a Scholarship at Pembroke College, Oxford, under Dr. Jeune, to whose friendship the young Scholar owed much of his promotion later on. While an undergraduate, Payne Smith, in addition to the ordinary classical studies of his College, devoted himself to Oriental languages, and gained a Sanskrit Scholarship in 1840, and the Pusey and Ellerton Hebrew Scholarship three years later. At this time an offer was made to him to proceed to Benares, but his mother expressed a wish that he would remain in England, and the post at Benares was declined.

In 1843, after he had given up the Benares project, he obtained a Fellowship at his College, and was ordained a deacon. At first ministerial work occupied his attention, while he was curate of Long Winchenden, and afterwards of Thame. In his parochial work in these two parishes he spent four years, and then accepted a Classical Mastership in the Royal High School, Edinburgh, with which, having been ordained priest in 1844, he held the incumbency of Trinity

Chapel in that City. In 1853 he migrated from Edinburgh, and became Head Master of the Kensington Proprietary School.

While in London he resumed his Oriental studies, and worked at the Syriac MSS. in the British Museum, under the encouragement of Dr. Cureton. In 1857 circumstances induced him to relinquish the Mastership at Kensington. He required leisure to pursue his studies; Kensington did not suit the health of Mrs. Payne Smith; and, although the change involved great pecuniary loss, he accepted the post of Sub-Librarian at the Bodleian Library, Oxford. While he occupied this position he published, in 1859, the "Commentary of Cyril of Alexandria on S. Luke," in Syriac and English; and in 1860 a translation of the third part of the "Ecclesiastical History of Johannes of Ephesus," which had been edited by Dr. Cureton in Syriac. To Cureton, Payne Smith, in this work, acknowledged his obligations for assistance in his studies. In 1865 he published a Catalogue of Syriac MSS. in the Bodleian Library.

While engaged in the preparation of these works, all of which displayed accurate scholarship, Payne Smith became fully aware of the imperfections of the Syriac Dictionary of Castell and Michaelis, which was then the only one obtainable by students. In 1859 he had proposed to the Delegates of the Clarendon Press a scheme for a new Syriac Dictionary. His proposal was favourably received, and he commenced to work on his Thesaurus Syriacus, the composition and publication of which formed the chief literary occupation of the remaining thirty-six years of his life. This work was divided into ten parts, nine of which had appeared at the time of his death.

He was a voluminous writer on controversial theology, and was uniformly of the Evangelical party. Like his predecessor and successor in the Deanery of Canterbury, he was very far from being a favourite with High Churchmen. The course of sermons, in which he vindicated the authenticity and Messianic Interpretation of the Prophecies of Isaiah, published in 1862, led to his appointment three years later to the

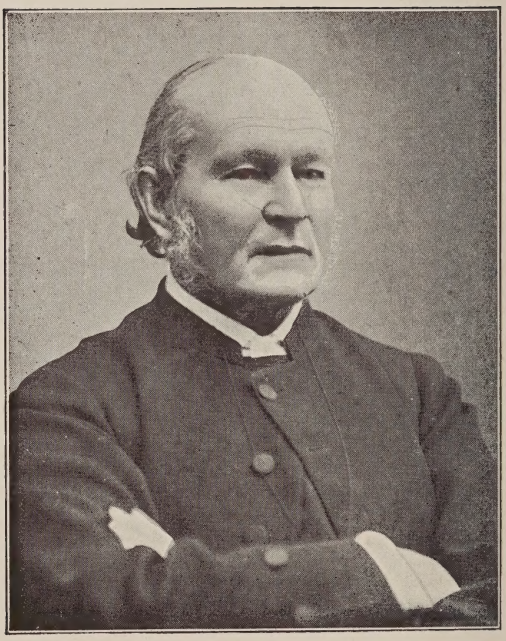
Regius Professorship of Divinity at Oxford, chiefly through the influence of Lord Shaftesbury and Dr. Jeune, then Bishop of Peterborough. At the same time he was made D.D. and Canon of Christ Church, Oxford, and rector of Ewelme.

In 1869 he delivered the Bampton Lectures on "Prophecy a Preparation for Christ." He was a member of the Committee for the revision of the Old Testament from 1870 to 1885.

As Dean of Canterbury, although he was not considered a great or an attractive preacher, his Christian courtesy and affable manners won the affections of Churchmen and Nonconformists alike; to all he was ever ready to afford help; and notwithstanding the urgency of the work that awaited him in his own study, no one invoked his aid in vain. He added to his many labours by inaugurating a Sunday evening service in his Cathedral. When Alford came to Canterbury as Dean he found the Sunday services were morning prayer with sermon, and evening prayer at three o'clock without a sermon; when Payne

Smith came he found two services and two sermons; when he died he left three full services; and the changes introduced by him and Alford have been fully justified.

Payne Smith died suddenly on Sunday, the 31st of March, 1895, and was buried in S. Martin's churchyard, Canterbury, near to his wife who died in 1894. She was the second daughter of the Rev. William George Freeman, rector of Milton, Cambridgeshire. They left two sons and four daughters. One of the daughters was associated with her father in editing the later parts of the "Thesaurus."



FREDERIC WILLIAM FARRAR.

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XXXI.

FREDERIC WILLIAM FARRAR.

1895.

Archbishops: Benson, Temple.

Dr. Farrar, the present Dean of Canterbury, was born at Bombay on the 7th of August, 1831. His father, the Rev. C. P. Farrar, was sometime vicar of Sidcup in Kent, and was formerly a missionary at Bombay and Nassick. At the age of three years the son was sent to England, and was placed under the care of his aunts, and remained at school at Aylesbury until his parents returned home, when he accompanied them to Castletown, in the Isle of Man,

where he was entered at King William's College as a day pupil. On the return of his father and mother to India their son became a boarder in the house of the Rev. Dr. Dixon, then Head Master of the College.

At the age of sixteen, his parents being again in England, he left the Isle of Man and joined them in London, and was entered at King's College. He was there trained by teachers so eminent as Dr. Jelf, Professor Maurice, Professor Brewer, Archdeacon Browne and Dean Plumptre. When nineteen years old he graduated B.A. at the London University, and won both the Matriculation and the B.A. Scholarships, as well as Classical and Divinity Scholarships at King's College. Two years later he entered at Trinity College, Cambridge, of which he was successively Scholar and Fellow. At the University he gained the Chancellor's Medal for the English Poem (1852) and the Le Bas and Norrisian Essay Prizes. In 1854 he graduated B.A. at Cambridge, and was bracketed fourth in the first class of the Classical Tripos, and was at once offered a

Mastership at Marlborough College by Dr. Cotton, afterwards Bishop of Calcutta. In the same year he was ordained deacon, and priest in 1857, when he proceeded M.A.

From Marlborough he went by the invitation of Dr. Vaughan as an assistant master to Harrow, at which School he remained until 1871, when he returned to Marlborough College as Head Master. While at Harrow he was elected a Fellow of the Royal Society. In 1873 he became Chaplain in Ordinary to the Queen; in 1876 he resigned his Mastership on being appointed Canon of Westminster and rector of S. Margaret's, Westminster. He afterwards succeeded to the Archdeaconry of Westminster. In 1890 he was made Chaplain to the House of Commons, and examining chaplain to the Bishop of Worcester.

He was an Honorary Fellow of King's College, London, and has frequently been Select Preacher both at Cambridge and at Oxford. He was Hulsean Lecturer in 1870, and Bampton Lecturer at Oxford in 1885. He was made B.D. in 1872, and D.D. in

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